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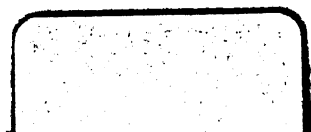
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THE
CHURCHMAN'S
MONTHLY MAGAZINE;

OR,

TREASURY

OF

Divine and Useful Knowledge.

The Church of the LIVING GOD, the Pillar and Ground of the Truth.

TIMOTHY iii. v. 5.

*The Object of Civil Government is PEACE, and this a Toleration secures;
but the Object of Religion is TRUTH; and this a Diversity of Sects will al-
ways discredit.*

WARRURTON.

BY A COMMITTEE APPOINTED BY THE

CONVOCATION

OF THE

EPISCOPAL CHURCH OF CONNECTICUT.

VOL. I. A. D. 1804.

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THE

FIRST VOLUME

OF THE

CHURCHMAN'S MONTHLY MAGAZINE,

IS

INSCRIBED,

BY HIS

BEAUTIFUL AND MOST OBEDIENT SERVANTS,

THE EDITORS.

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THE
Churchman's Monthly Magazine.

[Vol. I.]

JANUARY 1804.

[No. 1.]

ADDRESS.

THE title of this publication, naturally suggests, who the people are, for whom it is principally intended ; and the general design of the work. The undertaking is begun, with a deliberate sense of the labour, expense of time, and many circumstances of inconvenience, unavoidably attending it ; and the enterprize is prompted, merely from a conviction of its importance. Conducted, as we trust it will be, with a pure intention, and as far as we can be responsible, a good judgment, it must be adapted to communicate information on a variety of useful and interesting subjects, by many, with difficulty, if at all, to be obtained in any other way. In the prosecution of the proposed plan of this monthly publication, we shall, with particular reference to the members of our Church, endeavour to furnish our readers with some historical accounts, comments, and explanations of the Fast, and Feasts of the Church, of the Sacraments, Liturgy, and Offices, as may appear needful, to inform the ignorant, relieve the doubtful, and confirm the wavering. To these will be added, essays, dissertations, and select extracts, from the best writers, on the Foundation, Doctrines, Worship, Government and Unity of the Church, as the correct knowledge of these great points in the Christian System, is, generally speaking, all that is wanting, to give a right understanding of the economy of our Redemption, and the instituted means of Salvation. That the object may be the more completely embraced, the whole will be calculated to guard against the plausible, but dangerous reasonings of infidels and latitudinarians : Reasonings the more dangerous, because *plausible*, for the laying all religions upon a level ; and whose pretended liberality towards religion, in every form, arises from a real coldness towards it, in any ; and from their wishes to bring the thing itself, into contempt and insignificance.

We have a very encouraging, and noble example set us, in that country from whence we emanated, and by numbers of that Church, which gave origin to ours, and under whose fostering care, it was, for many years, nurtured. The writings of those learned and virtuous men, brought over to us, exhibit the most pleasing proofs of their vigilance, and ever to be admired abilities, in detecting the falsehoods, and repelling the subtle efforts, of the enemies of their religion, and peace.

Although, every thing that hath been said against religion, and the Church, hath been followed directly, with much better things said in favour of them; yet, in whatever degree they may thereby have secured their own religion, and safety, the same is not also done for us. The enemies to truth and order, soon found their way here, and met with more than enough, ready to receive them, or who were already busy in the same work. Not to catch a ray of the same vigilance, and zeal, and to avail ourselves of these helps, as aids to strengthen our otherwise feeble efforts, to screen our religion, and its professors also, from the same pests, which, in religion and morals, work, as do an armed host, to lay fenced cities in ruinous heaps: not to do this, would indeed be, to betray a criminal insensibility, and an unpardonable lukewarmness, and indifference.

In the course of their labours, the Editors, of this work, hope to be favoured with, and particularly ask, the assistance of all the well-disposed, and able friends of our Church, and all, who will oblige them with their correspondence, it will be their study, to treat with due deference, and attention.

ON THE CHURCH.

AS the Holy Scriptures are the rule of our faith and practice, it is from them we are to learn the nature and constitution of the Christian Church, the form of its government, the extent of its powers, and limits of our obedience.

I. From the account which the Divine Records have given us of the *Christian Church*, it appears to be no confused multitude of men, independent one on another, but a well-formed and regular society. This is evident from the names and allusions by which it is described. It is called a *family*, whereof Christ is the Master, of *whom the whole family is named*. (a) It is said to be the *city of the living God*; (b) whence Christian people are *fellow-citizens with the saints*. (c) And it is often mentioned as a *kingdom*, of which Christ is the king. Thus, in our Lord's words, *Thou art Peter, and upon this rock will I build my Church, and I will give unto thee the keys of the kingdom of Heaven*; (d) where the *Church* and the *Kingdom of Heaven* mean the same thing. As a *family*, a *city*, and a *kingdom*, are societies, and the Christian Church is represented by them, that must likewise be a society.

Some of the chief characters and properties of this society, as described in Holy Scripture, are,

First, That it is not a mere *voluntary* society; but one whereof men are obliged to be members, as they value their everlasting happiness; for it is a society appointed by God, with *enforcements of rewards and punishments*. That it is of God's appointment is certain; for it is the *Church of the living God*. (e) That it is enforced with rewards and punishments is not less certain: for remission of sins, the grace of the Holy Spirit, and eternal life, are declared to be the privileges of the Christian Church, and annexed to baptism, the constant rite of initiation into the Church; *Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost*. (f) And the consequence of neglecting to hear Christ and his apostles may be understood from *Matthew x. 14. Whosoever shall not receive you nor hear your words, when you depart out of that house or that city, shake off the dust of your feet. Verily I say unto you, it shall be more tolera-*

(a) Eph. iii. 14, 15.

(b) Heb. xii. 22.

(c) Eph. ii. 19.

(d) Mat. xvi. 18, 19.

(e) 1 Tim. iii. 15.

(f) Acts ii. 38.

ble for the land of Sodom in the day of judgment than for that city. Now, as God, by instituting this society, and annexing such rewards and punishments, has sufficiently declared his will, that men should enter into it, all men are obliged to become members of it; and it can in no other sense be called a voluntary society, than as it is left to every man's choice, whether he will be forever happy or miserable.

Secondly, The Christian Church is a *spiritual* society. It was founded in opposition to the kingdom of darkness. This is plainly implied in our blessed Saviour's words to St. Peter : *Thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall never prevail against it.* (g) Whence the members of the Christian Church are said to be *delivered out of the power of darkness, and translated into the kingdom of Christ.* (h) And the Christian people as *soldiers* under Christ, are said to *fight, not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* (i) Their armour is not such as will guard them against carnal, but *spiritual enemies*; it is the armour of light, (k) the armour of God, the girdle of truth, the breastplate of righteousness, the shield of faith, the helmet of salvation, the sword of the Spirit. (l) And this Spiritual Society, or Kingdom of Christ, was, by the design of its Great Founder, to be distinct from all *earthly Kingdoms.* My kingdom, says Christ, is not of this world : (m) for as *earthly kingdoms* are designed for men's temporal welfare, so the end of this *heavenly kingdom* is to promote our everlasting happiness.

Thirdly, It is an *outward and visible* society. The name of Church is constantly applied in the Scriptures to such a society. Thus we find it used by our blessed Saviour himself : *Tell it to the Church.* If he neglect to *hear the Church.* (n) It is compared to a *marriage feast*, to a *sheepfold*, to a *net full of fishes*, to a *field of corn*, &c. by which allusions the society of Christians, which is the notion implied in the name of Church, is evidently described, as a *visible* body of men, taken out of and separated from the rest of the world. Public rulers were appointed to govern the Church, the *faith* was to be publicly confessed, the public *worship* of God to be frequented, and *visible* sacraments to be received by all the members of it; and consequently the *Christian Church* is an *outward and visible* society.

Fourthly, It is an *universal* society, both with regard to *place* and with regard to *time.* With regard to *place*; for Christ's commission to his apostles was, to *preach the Gospel to every creature* (o) and to *teach and baptize all nations*; (p) and with regard to *time*; for it is prophesied concerning Christ's kingdom, that it shall be *established for ever, as the sun and moon throughout all generations*; (q) and we are told by St. Paul, that *Christ must reign, till all his enemies, the last of which is death, shall be put under his feet*, (r) which cannot be till the general resurrection; and he himself has promised to be with his apostles and their successors *always, even unto the end of the world.* (s)

II. Now, since no well-regulated society ever did or can subsist without *officers* to govern it, and without some subordination among these, and since it appears that the Christian Church is a regular society, it must, of necessity, have its *officers.* And as this society is to be continued by a succession of believers to the world's end, it follows, that there must be an uninterrupted succession of *officers* till that time. And as it is a society of God's institution, the *officers* of it must receive their commission from Him.

First, That there are *officers* in the Christian Church does not admit of doubt: our blessed Lord, the head and founder of it, when on earth, chose twelve that they should be with him, and that he might send them forth to preach, whom he named apostles, (t) and gave them power and authority over devils, and to cure all manner of diseases; (v) and besides these, he appointed other seventy. (u) After his resurrection, when he declared, *All power was given unto him in heaven and in earth*, he commissioned his apos-

(g) Mat. xvi. 18. (h) Col. i. 13. (i) Col. ii. 14, 15. (k) Rom. xiii. 12.
 (l) Eph. vi. 13. (m) John xviii. 36. (n) Mat. xviii. 9. (o) Mark xvi. 15.
 (p) Mat. xxviii. 19. (q) Psal. lxxii. 5. (r) 1 Cor. xv. 23, 26.
 (s) Mat. xxvii. 20. (t) Luke vi. 12, 13. (v) Luke ix. 1. (u) Luke x. 1.

ties, to teach and baptize all nations, (w) and invested them with the same authority which he had received from his Father; *As my father hath sent me; EVEN SO send I you:* (x) as he had received authority to send them, so he gave them authority to send others; and accordingly, when they were further *endued with power from on high* (y) by the descent of the Holy Spirit, whom Christ promised to send, we read, that they *ordained the seven deacons*, (z) *that Paul and Barnabas ordained elders in every Church*, (a) and *Paul ordained Timothy*: so that from the beginning, there were three distinct orders of ministers in the Church, namely, that of *deacons*, another of *presbyters*, and over them a superior order, in which were not only the *apostles*, but also *Timothy* and *Titus*, who governed the Churches in which they resided.

Secondly, And that there is a subordination among the officers of this society, is evident from Scripture. For the commission of the *seventy* was more limited and restrained than that of the *twelve*. And as the *apostles* and *disciples* were subject to Christ, so were the *elders* and *deacons* to the *apostles*. St. Paul sends to *Miletus*, and calls thither the elders of *Ephesus*, to whom he gives a most solemn charge; which is a manifest sign, that they were under his government. (b) And at *Corinth*, where several prophets and evangelists were then present, the same apostle, being absent, both excommunicates, and absolves, and enacts laws. *Let the prophets speak two or three, and let the rest judge.* (c) *If any man think himself to be a prophet or spiritual, let him acknowledge, that the things which I write unto you, are the commandments of the Lord.* (d) And, in like manner, *Timothy*, by virtue of the authority conferred on him by the imposition of St. Paul's hands, ruled the whole Church of *Ephesus*, officers as well as private Christians. Whence it is manifest, that as the Christian Church was governed by the three orders of *apostles* or *bishops*, *priests*, and *deacons*, so the supreme authority was lodged in the superior order of the *apostles* or *bishops*, from whom the *priests* and *deacons* derived their power, and without whose consent they could not lawfully perform any religious act.*

Thirdly, That there will be an uninterrupted succession of those officers in the Church to the world's end, may be inferred from the nature of their func-

(w) Mat. xxviii. 19. (x) John xx. 21. (y) Mat. xxviii. 19, 20. (z) Acts vi. (a) Acts xiv. 23. (b) Acts xx. 17, &c. (c) 1 Cor. xiv. 29. (d) 1 Cor. xiv. 36, 37.

* During the lives of the Apostles, the three orders of the ministry were distinguished by the names of Apostles, Bishops, Presbyters or Elders, and Deacons. After the death of the Apostles, their successors in the first order of the ministry, not chusing to retain the name, which, by way of eminence, had been applied to the twelve, took the name of Bishops, which was never afterwards applied to the second order of the ministry, but was considered as the distinguished name of the first order. Theodoret says expressly, "that in process of time, those who succeeded to the Apostolic office, left the name of Apostle to the Apostles, strictly so called, and gave the name of Bishop to those who succeeded to the Apostolic office." Thus the name of Bishop, and that of Elder or Presbyter, which were promiscuously used for the same office in Scripture, came to be distinct in the ecclesiastical use of words. With respect to the ministers of Christ, there was a distinction of office from the beginning. St. Ignatius, who lived in the days of the Apostles, thus expressly designates the three offices. "What is the Bishop, but he that hath all authority and power? What is the Presbytery, but a sacred constitution of Counsellors and Assessors to the Bishop? What are the Deacons, but imitators of Christ, and ministers to the Bishop, as Christ was to the Father?" And again, "Follow, as Jesus Christ the Father, your Bishop. Let no man do any thing of what belongs to the Church, without the Bishop. Let that sacrament be looked upon to be firm and effectual which is administered by the Bishop, or by him to whom the Bishop has committed it. Wherever the Bishop is, there let the people be." Bishops, as they are distinct from Presbyters, do not derive their succession from those who are promiscuously called in the New Testament, Bishops or Elders, But from the Apostles themselves and their successors, such as Timothy, Titus, Sylvanus, Epaphroditus, &c.

tions. Their constant office is to prescribe rules for maintaining the outward peace and order of the Church—to preach the Gospel—to admit members into the Church by baptism (e)—to take care that there be no schism in the body (f)—to administer the eucharist (g)—to oppose heresies; (h) and therefore their continuance is as necessary as their first institution, so long as the Church shall last: and as that will be to the end of the world, there must be a constant succession of officers till the same time. And that it will be so, we have the assurance of our Lord's promise to his apostles just before his ascension, *Lo I am with you always, even to the end of the world*: (i) the meaning of which promise must be, that they should always be succeeded by others in the same office: for as the apostles all died within the compass of fourscore years after this extensive promise was made, it could no other way be fulfilled, but by our Lord's being with their successors in the Gospel ministry till the world's end.

Fourthly, That the officers of this society must receive their commission from God, is manifest from *Hebrews v. 4. No man taketh this honour to himself, but he that is called of God as was Aaron.* Now, besides the plain meaning of the words, which shows, that he who officiates in divine matters is to be set apart, and to have a distinct commission from the rest of mankind, and that this commission must be derived from Divine institution, the necessity of such a Divine commission to qualify a person for any sacred office may be proved by three invincible arguments.

First, From the dignity of the office. It is called an honour. The ministers of religion are the representatives of God Almighty: they are the stewards of the mysteries of God, the dispensers of his holy word and sacraments, the messengers and ambassadors of Heaven. These characters ascribed to them in Holy Scripture, sufficiently demonstrate the dignity of their function, and are a plain argument, that none but God himself can give them their commission.

Secondly, From the constant practice among the Jews. The apostle makes the calling of Aaron the pattern of all other ministers in the Jewish and Christian Church. Aaron and his sons, and the Levites were consecrated by the express command of God to Moses, and they had all of them their distinct commission from Heaven, and no less than death was the penalty of invading their office. (k) What Aaron and his sons, and the Levites were in the temple, such are the Bishops, Presbyters, and Deacons, in the Christian Church.

These are appointed by God as those were, and therefore it can be no less sacrilege to usurp their office.

Thirdly, From the example of our Saviour, who (as the apostle speaks) glorified not himself to be made an high priest, but he that said unto him, *Thou art my Son, to-day have I begotten thee.* (l) Though our Saviour wanted no gift to qualify him for this office, as having the Divine nature inseparably united to his human, yet he would not enter upon his office till he was externally commissioned thereunto by the visible descent of the Holy Ghost upon him, and an audible voice from Heaven, proclaiming him to be the Messiah. From all which it is evident, that no one ought to exercise the office of a minister in the Church of God without a Divine commission; and that as the officers of the Christian Church, Bishops, Priests, and Deacons, were appointed by God, this, like every other Divine institution, must remain in the same state, till it shall please God to change or wholly lay it aside; for men may with the same reason abolish the sacraments of the Church, and all other Christian institutions, as pretend that the functions of Church officers are mutable and temporary.

III. As no society can subsist without officers, so neither can it without power to do all things which are necessary to its own preservation and good government; and as it appears, that the Church is a society instituted by God, and designed to last to the world's end, there can be no doubt but that he has invested it with all the powers which the nature of such a society requires.

First, As the Church is a spiritual society, all the powers which belong to it are of the same nature, and such as wholly relate to the next world; consequently they are distinct from those of civil magistrates, which concern the

(e) Acts ii. 38, 39. (f) 1 Cor. xii. 4, 12, 18, 24, 28. (g) 1 Cor. xi. 23, 26. (h) 2 Tim. ii. 2. (i) Mat. xxviii. 20. (k) Num. iii. 10. (l) Heb. v. 5.

affairs of this life, and are designed for the present welfare of human societies. Our Lord himself wholly disclaimed all civil power, and left the civil rights of mankind in the same state wherein he found them. And when the *apostle* exhorts the *Hebrews* to yield obedience to their *pastors*, he restrains it to the affairs of their *souls*, for which their *pastors* were accountable to God: *Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give an account.* (m)

Secondly, As God has appointed *officers* to govern his Church, the powers which he has committed to his Church for its good government, must ordinarily be executed by them. For every *office* implies *power*, and to say that the *officers* of the Church have *no power* but what all private *Christians* may lawfully exercise, is just the same as to say there are no such *officers* at all. And as there are distinct *offices*, so there must be distinct *powers* appropriated to every one of them; for as the notion of an *office* implies *power*, so distinct *offices* do necessarily imply distinct *powers*: and therefore, though the Scriptures had been silent in this matter, it might safely have been concluded, from the different kinds of *officers* whom *Christ* hath intrusted with the care and government of his Church, not only that private *Christians* are excluded from the ordinary execution of any ecclesiastical *power*; but that some powers are appropriated in such a manner to the chief *officers*, that they cannot lawfully be exercised by those of lower *orders*. The *officers* of the Church are called God's *stewards*, who are intrusted with the care and government of his *household*, that is, his Church; and whose business and duty it is to dispense their constant *food*, i. e. the *word* and *sacraments* to all the members of it; whence it is plain that private *Christians* have no power to dispense the *ordinances* of the Gospel to others, but must themselves expect them from the hands of God's *ministers*. And the names of apostles and angels, whereby the *officers* of the Church were distinguished from other *Christians* in the *apostolic* age, manifestly imply, that they acted by a commission from God, to which the rest had no title. And however great the gifts and abilities of private *Christians* might be, none had power to exercise any function or office in the Church, who had not been first approved and *commissioned* by those whom God had invested with authority to that end; for through the whole New Testament the gifts or abilities of Church-officers are every where distinguished from their *commission*, and described as previous qualifications to it.

[TO BE CONCLUDED IN NUMBER SECOND.]

(m) Heb. xiii. 17.

"SOME ECCLESIASTICAL TERMS EXPLAINED, BY WAY OF QUESTIONS AND ANSWER.

Q. *What is a Liturgy?*

A. A form of Public, or Common Prayer.

Q. *What is a Collect?*

A. A short Prayer, suited to a particular subject or occasion.

Q. *What is a Litany?*

A. A general form of Supplication to be used by the Minister and People.

Q. *What is a Response?*

A. The Answer made by the People.

Q. *What is a Rubric?*

A. Directions for the method and order of solemnizing the public devotions.

Q. *Why is it called the Rubric?*

A. From *Rubrum*, which signifies *red*; because it was formerly written in red letters.

Q. *What are the Feasts of the Church, sometimes called Festivals?*

A. Days of Public Thanksgiving; or Commemoration.

Q. *What are the Fasts?*

A. Days of Public Humiliation and Prayer.

Q. *What is a Vigil?*

A. The Evening before some Holy-Day; which was formerly spent in watching and Prayer.

Q. What is a Holy-Day ?

A. A day specially separate to the service of God."

Q. What is the Calendar ?

A. A Register of the year, in which the months, and stated times, are marked, as Festivals and Holy-Days.

Q. What are the four Advent-Sundays which begin the Calendar-Year ?

A. The four Sundays next before the birth of our Lord.

Q. Why are they called Advent-Sundays ?

A. They are called Advent from the Latin word *adventus* : the name of one of the holy seasons, signifying the coming of our Saviour : which is made the subject of our devotion during the four weeks before Christmas : that Christmas may ever retain in their minds Christ's Advent in the flesh : and although he is now gone to Heaven ; he will most assuredly come again in the end of the world, and render unto every man according to his works.

A. T.

[To be continued.]

OF THE COLLECTS, EPISTLES, AND GOSPELS.

THERE is a particular Collect, Epistle, and Gospel, appointed for every Sunday, and Holy-day, throughout the year.—The Epistles, and Gospels, now in use, are believed to have been selected by Jerome ; and, it is thought, that the Collects are of equal antiquity, and, perhaps, framed also by that Father of the Church. Most of the Collects, which we now use, are now to be found in the Sacramentary of Pope Gregory, who corrected the offices in the year 600, after Christ.—At the time of our Reformation, these Collects were cleared from the additions and corruptions ; that had been introduced during the prevalence of later superstitions ; and some old ones, that had been displaced, were then restored. The Epistles, and Gospels, were, as was just said, put into the Lectionary* by Jerome.—They are the same, which are in general use throughout the whole Western Church, and which have been commented upon by several antient fathers ; so, that they have, most of them, belonged to the same Sundays, and Holy-days, to which they are now appropriated by our Church, for above twelve hundred years.

Before the Review, which was made of the Common Prayer Book, at the Restoration, the Epistles, and Gospels, were of the translation of the great Bible of Cranmer ; but upon the petition of the Presbyterian Commissioners, on that occasion, the Commissioners on the side of the Church came to a resolution, that, in future, the new translation of James the First's time, should be used.

It is well worthy of observation, in what admirable order and method the Epistles, and Gospels are appointed, and what special relation they bear to the occasions of the several Festivals, and Fasts, on which they are read. For this purpose, the whole year is divided into two parts : the design of the former, being to commemorate Christ's living amongst us ; that of the latter, to instruct us to live after his example : the former takes in the period from *Advent to Trinity-Sunday* ; the latter comprises all the Sundays from *Trinity to Advent*. Thus beginning at *Advent*, we first celebrate his *Incarnation* in general, and after that, the several particulars of it, in their order ; such were the *Nativity*, *Circumcision*, and *Manifestation* to the Gentiles ; his *Doctrine*, and *Miracles* : his *Baptism*, *Fasting*, and *Temptation* ; his *Agony* and *Bloody Sweat* ; his *Cross* and *Passion* ; his *precious Death*, and *Burial* ; his *glorious Resurrection*, and *Ascension*, and his *sending the Holy Ghost* to comfort us. During all this period, the chief end of the Epistles, and Gospels is, to make us remember, what unspeakable benefits we receive from the Father, first by his Son, and then by his Holy Ghost ; accordingly, this period of the year is very aptly concluded by giving Praise and Glory, to the whole blessed Trinity.

In the second part of the year, comprehending the period from *Trinity-Sunday to Advent*, the Epistles and Gospels are employed in teaching us to lead

* The Service Book.

Of the Sundays in Advent.

our lives after our Lord's example ; for having in the first part of the year learnt the mysteries of our religion, we are in the second to practise what is agreeable thereto, building upon that foundation such a life, as the author of it requires of us.—The Epistles and Gospels, therefore, are such, as may most easily, and plainly instruct, and lead us in the true paths of Christianity.

OF THE SUNDAYS IN ADVENT.

FOR the greater solemnity of the three principal Holy-Days—*Christmas-Day, Easter-Day, and Whit-Sunday*, the Church has appointed certain days to attend them; some to go before, and some to follow after.—Before Christmas are appointed the four *Advent Sundays*, so called, because the design of them is, to prepare us for religious commemoration of the Advent, or coming of Christ in the Flesh.—For the more religious observance of this season, courses of Sermons were formerly preached, in several Cathedrals, on Wednesdays and Fridays.—The Collects for the first and second Sundays in Advent, were made new for the first Prayer Book of King Edward 6th.—That for the third Sunday was added at the last Review, in the place of a short one, not so suitable to the time.—That for the fourth is the same, as is to be found in the most antient offices.

The Epistles and Gospels are all very antient, and very fit for the time ; they assure us of the truth of Christ's first coming ; and as the proper means to bring our lives to a conformity with the end, and design of it, they point out to us the prospect of his second coming, when he will execute vengeance on all those, who obey not his commandments.

It may here be observed, that the Church computes the beginning of the year, and renews the annual course of her services, at this time of Advent.—She does not number her days, or measure her seasons, so much by the motion of the sun, as by the course of our Saviour, that true *Sun of righteousness*, who began now to rise upon the world, and, as the *day star on high*, to enlighten them, that sat in spiritual darkness. [To be continued.]

THE CONSTITUTION OF THE PROTESTANT EPISCOPAL CHURCH IN CONNECTICUT, ADOPTED BY THE CONVENTION IN THE YEAR 1792, AND APPROVED OF BY THE SEVERAL PARISHES IN THEIR DIOCESE.

ARTICLE 1st. **T**HE PROTESTANT EPISCOPAL CHURCH, in the state of Connecticut, hath, and shall continue to have (by the permission, and under the Providence of Almighty God) three Orders of Ministers, viz. BISHOPS, PRIESTS, and DEACONS, agreeably to the institution of our Lord and Saviour, Jesus Christ.

ART. 2d. There shall be an annual meeting of the Bishop, his Clergy, and Lay-Deputies from the several Churches of the Diocese, on the first Wednesday of June ; the place to be determined by the Bishop.

ART. 3d. When the Episcopate of this Church shall become vacant, by death, ~~or~~ the Presbyters, Deacons, and Lay-Deputies from the several Churches in the Diocese, shall meet within three months from the time when said vacancy shall happen, either at New-Haven, or Middletown, in order to elect a person to fill the Episcopal Chair : and the time, and place of such meeting shall be notified by a standing Committee annually to be appointed for that, and other purposes, by publishing the same in two, or more News-Papers in this State, at least four weeks successively previous to said meeting. And whoever shall be elected by a majority of the votes of the Clergy then present, shall be considered as duly elected, provided the person chosen shall be approved of by a majority of the Lay-Deputies.

ART. 4th. The person thus elected, shall be recommended by both Clergy and Laity to the oldest Bishop in the United States, praying him, with two other Bishops, to consecrate to, and invest with, the Episcopal Office, the person thus recommended : and upon the Bishop's producing the deed of Con-

secration, the Clergy and Lay-Deputies shall promise before God, and the congregation, to pay him all that respect and obedience, to which he is entitled by his office, and the canons of this Church

ART. 5th. It shall be a rule and order of this Church, that the Bishop shall visit every part of his Diocese (at least where there is a Minister settled) once in three years.

ART. 6th. If any Presbyter shall exclude from the holy communion any person belonging to his congregation, the Presbyter shall transmit to the Bishop, an account thereof within one month, with the nature of the offence, and the evidence by which the charge is supported; and the sentence of the Bishop in convocation shall be decisive, unless the person under suspension should think proper to appeal to a council of Bishops.

ART. 7th. When an election of Lay-Deputies is to be made, to represent the Church of Connecticut in general Convention, those persons who shall have a majority of the votes of the Laity in convention, shall be deemed duly elected; and the manner of electing shall be by ballot.

ART. 8th. The foregoing articles shall be laid before the several Episcopal Societies in this state for their approbation; and if approved by said societies, and a certificate of such approbation under the hand of the several Clerks thereof be produced to the next annual convention, the same shall be considered and established as the Constitution of the Episcopal Church in this state.

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

A FEW THOUGHTS ON THE SUBJECT OF RELIGIOUS EXPERIENCE.

- The word of God is the sword of the Spirit.

THE public are often entertained with the subject of experiences, and the work of the Lord upon the hearts of the people, in giving them new light and knowledge, which they obtain, not by reading, and studying the holy scriptures, but by something that is immediately communicated to them from heaven. As if, in this enlightened age of divine revelation, miracles were wrought to awaken people to a sense of their duty, or to a saving knowledge of the Gospel; or as if the method already exhibited by the word of God, was not sufficient for their salvation. This to me, appears unwarranted, and inconsistent with that rule of life, which God has left us by his prophets, apostles, and Jesus Christ himself.

It is said in the parable of the rich man and Lazarus, *if they will not hear Moses and the Prophets, neither will they be persuaded tho' one should rise from the dead*; and in the close of the revelation of St. John, *if any man shall add to, or diminish from, the revelation of God, his part shall be taken out of the book of life*

God has in the Bible sufficiently revealed all that man needs to know in order to salvation, and the Holy Ghost does always so accompany his own word, that if we apply ourselves to it, with an honest heart, we shall come to a saving knowledge of the truth, and know every thing in a saving manner.

The word of God is quick and powerful, and able to convert the soul. It gives wisdom to the simple, consolation to the afflicted, and support to the faithful; and to look for another more effectual and more powerful calling by the holy Ghost, is presumption and tempting God: it is like desiring one to rise from the dead, when we have Moses and the prophets, Jesus Christ and his apostles.

The evidence which Christ gave to the world, that he was the Messiah and son of God, was God's testimony, and what begot faith in one, was afforded to all the rest. Some who heard Christ and saw his miracles, believed; but others, who had the same revelation, yet remained in unbelief. The same evidence was to all; the difference arose from the different temper of mind with which they received the one and the same evidence or same revelation: It is the case with us at this day—Of Christians, some are good men and live agreeable to their belief; others know the scriptures and believe them as well as they, yet live in sin; and pay little or no regard to what they believe; yet

their faith and their knowledge is the same, and owing to the same evidence; the same revelation, the same Bible, and both have the same blessed privilege of knowing God's will and the way to heaven. It often happens, that the wicked man *knows* the scriptures better than the good man.

Faith in good, and bad men, is nothing but knowledge founded on God's testimony: all the difference between faith and knowledge, as they are in a good or bad man, lies in this, that the one applies himself to what he knows, and believes, and improves his faith, so that it becomes the governing principle of his soul; the other neglects, and does not so meditate upon what he knows and believes as to change his heart and life; yet faith and knowledge, considered in themselves, distinct from improvement, are exactly the same in both.

It is a great blessing to a good man, to believe and know that the Bible is God's word, and shall, to a tittle, be fulfilled; and yet there are many wicked men, who do as much know and firmly believe the Bible to be God's word, and see it in the same light, have the same evidence, and the same arguments, and yet live wicked lives: this is owing to their not considering and laying to heart what they know and believe.

Faith will make a man neither good nor bad, unless he improves it into a practical principle. All the difference between a common and saving faith lies in this; the one is not considered and realized, and the other is carried into action and forms the Christian.

All of us, good and bad, have God's word given to us as a light to our feet, and a lamp to our paths; we have every one of us light enough, if we will but open our eyes, see, and walk in it. The light of the Bible is the only light to convert the soul: the reason why sinners are not converted by this light is not for want of any new light let into their hearts by the spirit of God, but for the want of attending to the light of God's word now in their hands.

God has given to man a capacity to learn his duty, to fear and obey him.—So God himself does, and always has, taught all mankind. He taught our first parents immediately by revelation, which lesson they were to teach their children, who were to teach theirs; which divine lesson God did not need to teach mankind again by immediate revelation. When God taught particular persons immediately, he always gave them credentials to convince others who were to learn from them, that God had sent them to teach the same new truths. When a man had the power of miracles to prove his divine legation, then God himself did teach by him; and the instructions which he gave, were the teaching and doctrine of God, and they who believed and obeyed were taught of God. For people therefore to expect a special illumination from heaven, to give them a knowledge of themselves and of the scriptures, is not founded in reason nor collected from revelation; neither will it support us in the day of trial. Let the word of God be your guide, and a sincere heart direct you in search of truth and duty, and I trust your end will be peace, and your future existence, happiness with God in heaven.

ON RELIGIOUS ZEAL.

THE want of this principle will be very obvious, if we remember the great end and purposes of our creation; and observe how little is done in the pursuit of them, by those who are not actuated by it.—These are the glory and honour of our great Creator, and the spiritual and temporal welfare of our fellow-creatures, as preparations for our own salvation; and in order to attain either of those ends, to any considerable degree, it is not sufficient to *think right*, or *mean well*, unless we *act* with a vigour and resolution equal to the uprightness of our intentions. How little are the interests of religion or mankind promoted by the indolent and the slothful; who content themselves with sitting down in quiet, and wishing well to both; but never interpose with due life or spirit, either to put a stop to the growth of impiety and profaneness, or to prevent the greatest cruelty and oppression?—Such men, whatever they may faintly wish or desire, are really little better than mere cyphers in society; if they do no harm, they do little or no good, and it is much the same thing, with respect to the great ends of life, whether they are actually out of the

world, or stupidly idle and unactive in it.—And therefore, as reason is implanted in the mind, to regulate and govern the passions; so are the passions, to actuate the man; and as the former is to be our guide in the choice of our objects, so are the latter to be springs and incentives to push us on to the pursuit of them.—And therefore it is not enough to choose and approve of the best things, unless we proportion our diligence in the search of them to their superior excellency and worth; it is not enough to admire the divine perfections, or to contemplate God's works, unless we actually pursue his honour and glory; it is not enough to wish sincerely, that our fellow-creatures may be happy, unless we as sincerely do all that is in our power to make them so.—And for this reason our holy religion requires of us, that we should *LOVE the Lord our God, with all our hearts, and all our souls*, and that we should *LOVE our neighbors as ourselves*; or in the words of the apostle, that we should be *zealously affected* towards both.—For it is this zeal and affection for the things of God and religion, which must advance us to any great degrees of christian perfection; it is this zeal and affection which through the guidance of the divine spirit has produced in good men the most heroic acts of piety to God, and charity to men, in all ages; and the same cause would still, through the same assistance, produce the same effects, if it were equally powerful and operative in us.—If our hearts were as much enflamed with divine love as the royal Psalmist's was, we should, like him, be continually expressing it in acts of adoration, praise, and thanksgiving; if our souls were *a-thirst for God*, and *longed to come before his presence*, we should rejoice in every opportunity of conversing with him, in the strains of true piety, and devotion. Had we the same zeal and affection for our Lord and master, which the primitive martyrs and confessors had, we should, like them, resolutely adhere to and confess him, though it were in tortures, and in death; we should labour earnestly to do honour to that holy name, by which we are called, and give no occasion to the enemies of our God to blaspheme.—In short, it is in the power of every man to do some good, and in the power of most men to do a great deal; it is in the power of every man to give some discouragement to Irreligion and profaneness, and to applaud and encourage the practice of true religion and virtue; and it is in the power of very many, greatly to countenance and support the one, and as much suppress or prevent the open appearance of the other. And therefore it is a criminal supineness and indolence, and not a want of abilities, which prevent their exerting themselves in this cause; and leads them to look without concern on the open increase of infidelity, and all kinds of wickedness, as if they were secure that they could not partake of the guilt of it.—Whereas, if their hearts were really attached to the cause of God and his religion, they could not be indifferent or lukewarm in it; had they a true zeal and affection for him and his glory, they would appear open and resolute in defence of them; and all men, in their several places and stations, would at least shew their detestation and abhorrence of the boasted iniquities of the reprobate, and the daring blasphemies of the profane.—These, and indeed much greater and happier effects, would naturally flow from a *zealous mind*; and as it is good, so it is the duty of every christian, to be thus *zealously affected*.

A SHORT COMMENT ON SECOND BOOK OF KINGS, v. 18.

IN the case of *Naaman the Syrian*, when he consulted the prophet of the living God concerning bowing in the temple of an idol, it is difficult to acquit the prophet of seeming to countenance hypocrisy and actual idolatry, if the passage be understood as it stands in the English translation. The Syrian is there represented as asking leave to attend his master to his idol's temple, and desiring to know whether he may, in compliance with his master, bow down there; and the prophet's answer being, in the language of the Hebrews, an answer of approbation, it does consequently grant the leave desired, and approve of the thing.—*When my master goeth into the house of Rimmon, and leaneth on my hand, and I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing.* To which Elisha answers, *Go*

peace; or in other words, *Be easy as to that matter.* But when the genius and nature of the Hebrew language are once known, and thence it appears (as I apprehend it will) that the Syrian's words may as well be understood of what is past, as what is future, and ought most properly to be read as a question, all the difficulty then vanishes, and the prophet is acquitted of any thing inconsistent with his character. In this light, Naaman, who was struck with the miracle wrought upon him, and had cried out, *Now I know that there is no God in all the earth, but in Israel;* I say, in this light, Naaman only appears desirous of knowing whether this God of Israel was a merciful, as well as powerful God, and asks his prophet, whether he would forgive his past, not his future idolatry, which he could not but think offensive to him. *Will the Lord,* says he, *pardon thy servant in this thing, that when my master went (a) into the house of Rimmon, and leaned on my hand, and I worshipped there; will the Lord pardon this my worship? He will,* replies the prophet, if you continue in this penitent state; (b) *Go in peace.*

(a) See the title to the 51st Psalm.

(b) See Gen. xliii. 23, Heb.

FOR THE CHURCHMAN'S MAGAZINE.

MODERN LOGIC.

Messrs. Editors,

IT is the glory of the present age of reason, to prove every thing by rational demonstration. It may not, therefore, be amiss to present your readers with a specimen of that reason, by which many modern divines evince the consistency of the Christian system, and check the progress of infidelity. And

First, That all mankind are sinners, and justly liable to punishment, is very ingeniously demonstrated by the following arguments, (viz.)

Sin is any want of conformity to God's will:—whatever men do, is perfectly conformable to God's will:—therefore all men are sinners. Or in other words, God has willed that man shall disobey his will. Again,

God is best pleased with whatever tends to his greatest glory; the wicked deeds of men tend to greater glory to God, than any other works which they do: therefore God is displeased with the wicked deeds of men.

He is not willing that any should perish: and accordingly has decreed absolutely, that the greater part shall perish.

He loves the works of his own hand: and has, therefore, made millions to be objects of his eternal hatred.

He is no respecter of persons: his ways are all equal: and, therefore, he has singled out some for happiness, and doomed the rest to inevitable misery, without regard to their merits or works.

This, in the style of modern logic, is called the *doctrine of grace*; and for this very plain reason, because it shews that God has no mercy at all, and bestows no grace upon the greater part of mankind.

Secondly, By such irrefragable arguments the Christian's faith is to be established, and infidelity put to confusion. The practical utility of this creed is thus demonstrated.—The doctrine of a particular election and reprobation, without regard to men's works, will always be pleasing to good men, and all such as truly love God; whilst every wicked and profligate person will be sure to hate and reject it. The reason of this is obvious to every one: wicked and abandoned wretches have such pleasure in good works and a holy life, that they abhor the idea of being saved by a mere decree, without the instrumentality of their own virtuous endeavours, whilst to the righteous the fruits of faith and a holy life must be odious.—We may add as another good resulting from this doctrine, that it tends wonderfully to humble and mortify the pride of man. If you can persuade a man to believe himself singled out from everlasting as the peculiar favourite of heaven, any one acquainted with human nature, knows that he must of course be humbled. Whereas, were a man obliged to work out his salvation with fear and trembling, by repentance, patience, meekness, humility, self-abasement and love, in honour preferring oth-

ers, how naturally would pride swell his heart, and lead him to deny God's glory! For the same reason the wise temporal prince, who would humble any one of his subjects, should heap upon him partial favours, and raise him to some dignified station, in preference to others more deserving; for should his subjects believe him just and impartial in his government, they must of course become haughty, and arrogate to themselves the glory of his administration. And if princes have not yet adopted this policy, it is because (such is the blindness of men, and such their attachment to old habits) that no one yet has ever had the wisdom to reduce this modern logic to practice. And what is indeed very worthy of remark, the truth of this reasoning is wonderfully confirmed by the well known fact, that all the warmest advocates for this doctrine, and especially the great INVENTOR OF MODERN LOGIC, have themselves been unusually free from *spiritual pride*, and totally *unassuming*. Nay, to deny, that God rewards and punishes men without regard to their works, is to deny his *sovereignty*. And it ought to be high treason in every temporal kingdom, to maintain that the monarch has any regard to merits or demerits in the distribution of justice: for being a *denial of his power*, it tends to subvert his government.

Thirdly, Moral and religious duties are in like manner incontrovertibly proved. Thus for an example: whatever an unregenerate person does is sinful: if he prays or searches the scriptures, he but displeases God and adds to his guilt: therefore every man ought, in *wisdom and duty to God*, to pray and search the scriptures.

No works that a man can do will avail any thing to the salvation of his soul; of course every one will be condemned, who does not work out his own salvation.

Every work, which a man does, renders him more deserving of eternal punishment: if then he would escape eternal punishment, he must work with *all diligence*.

The great business of a gospel preacher is to tell people that they *can do nothing*: for this end he is bound to "reprove, rebuke and exhort with all long-suffering and doctrine;" "for this is a faithful saying, and he must affirm constantly, that they who have believed in Jesus Christ, be careful to maintain good works. These things are good and profitable unto men."

Fourthly, By the same happy mode of reasoning, the moderns have found the true *spirit of prayer*. It is now clearly ascertained that to *pray by the spirit* is nothing more nor less than to pray *without premeditation*. And for this very plain reason; that what a man preconsiders, weighs in his mind and rationally approves, cannot come from his heart: that only comes from the heart, which is uttered extempore, without forethought or reflection. This reasoning is founded on the well known principle of new divinity, that God's blessing does not attend the means of his own appointment: or that he will not help those who make any attempt to help themselves by a holy life. This principle we might illustrate also by temporal things, in which no doubt, it is equally true. But the above will suffice for a sample of the pure abstract reasoning, by which the doctrines and duties of the gospel are explained and inculcated. At some future time, perhaps I may shew how happily the same logic has been used in reasoning from the scriptures.

Health and fraternity.—JOHN CALVIN.

X.

CHRISTIAN COUNSEL.

IN all things resign and give up yourself to the guidance and direction of Almighty God. Be sure never to allow yourself in the practice of any known sin. Let your obedience be uniform, your life regular and consistent. Let your behaviour be serious and modest; your prayers fervent; your reading the holy scriptures humble and frequent; your charity free and secret.—Mind not altogether your own interest, but endeavour to do all the good you can to those with whom you associate. Avoid censoriousness, positiveness, and loud speaking, which are certain signs of a proud and imperious mind. Remember God's all-seeing eye; Christ's atonement; and the strict account you have to make at the bar of inexorable justice; and you will then *live so as not to be afraid to die*.

WRITTEN BY THE LEARNED AND INGENIOUS DR. OGILVIE,
at 16 years of age.

A PSALM.

1. **BEGIN**, my soul, th' exalted lay,
Let each enraptur'd thought obey,
And praise th' Almighty's name.
Lo, heaven and earth, and sea and skies,
In one melodious concert rise,
To swell th' inspiring theme.

2. Ye fields of light, celestial plains,
Where gay transporting beauty reigns,
Ye scenes divinely fair; [claim,
Your Maker's wondrous power pro-
Tell how he form'd your shining frame,
And breath'd the fluid air.

3. Ye angels, catch the thrilling sound;
While all th' adoring tarones around
His boundless mercy sing;
Let ev'ry list'ning saint above
Wake all the tuneful soul of love,
And touch the sweetest string.

4. Join, ye loud spheres, the vocal choir;
Thou dazzling orb of liquid fire,
The mighty chorus aid:
Soon as grey evening gilds the plain,
Thou moon, protract the melting strain
And praise him in the shade.

5. Thou, heav'n of heav'ns, his vast
abode;
Ye clouds, proclaim your forming God,
Who call'd yon worlds from night;
"Ye shades dispel!"—th' Eternal said;
At once th' involving darkness fled,
And nature sprung to light.

6. Whate'er a blooming world contains,
That wings the air, that skims the plains,
United praise bestow:
Ye dragons, sound his awful name
To heav'n aloud; and roar acclaim,
Ye swelling deeps below.

7. Let every element rejoice;
Ye thunders, burst with awful voice
To him who bids you roil:

His praise in softer notes declare,
Each whisp'ring breeze of yielding air,
And breathe it to the soul.

8. To him, ye graceful cedars, bow;
Ye tow'ring mountains, bending low,
Your great Creator own;
Tell, when adrighted nature shook,
How *Sinai* kindled at his look,
And trembled at his frown.

9. Ye flocks that haunt the humble
Ye insects flutt'ring on the gale, [vale,
In mutual concourse rise;
Crop the gay rose's vermeil bloom,
And waft its spoils, a sweet perfume,
In incense to the skies.

10. Wake, all ye mounting tribes, and
sing;
Ye plummy warblers of the spring,
Harmonious anthems raise
To him who shap'd your ~~finer~~ mould,
Who tipp'd your glittering wings with
gold,
And tun'd your voice to praise.

11. Let man, by nobler passions sway'd,
The feeling heart, the judging head
In heavenly praise employ;
Spread his tremendous name around,
Till heaven's broad arch rings back the
The gen'ral burst of joy. [sound,

12. Ye, whom the charms of grandeur
please,
Nurs'd on the downy lap of ease,
Fall prostrate at his throne;
Ye princes, rulers, all adore;
Praise him, ye kings, who makes your
An image of his own. [power

13. Ye fair, by nature form'd to move,
O praise th' eternal source of love,
With youth's enliv'ning fire:
Let age take up the tuneful lay,
Sigh his bless'd name—then soar away,
And ask an angel's lyre.

A HYMN.

GOD of goodness, source of love!
From thy glorious throne above,
Look with pay on thy race,
Saw the brightness of thy face.
Lead us through this vale below,
State of trouble—scene of woe.
Calm, REDEEMER, every fear,
Wipe away each busy tear;

Nor forsake us, God of pow'r,
In the awful dying hour!
Then vouchsafe thy sacred aid,
Brighten death's dark gloomy shade!
Give us, Lord, from earth to rise
To thy glorious Paradise;
Let us soar on Angel's wings,
To thy presence, King of kings!

1. **WHAT** sounds of great mercy salute our glad ear!
What wonderful tidings from heaven we hear!
The voice of the Cherub awaken the morn,
Proclaiming to mortals,—“A Saviour is born.”
2. Hear angels uniting with angels to show
God's glory on high and *man's peace* here below!
See Seraphs encompass our Father above
To welcome us home to the arms of his love.
3. Shall angels sing praises and seraphs rejoice,
And man, O ungrateful, not join his glad voice!
Lo heaven resounds with redemption and grace;
“Good will” to a fall’n—a mis’rable race.
4. Let earth join her voice with the heavenly throng,
Let saints and archangels unite in the song.
Let Jew and let Gentile salute the bright morn,
And sing thro’ all nations, “A Saviour is born.”
5. How humble the monarch that Israel must own!
A manger his cradle—a stable his throne.
How low he descends from his mansion above
To raise us to hope, and inspire us with love!
6. Let love then inspire us loud praises to sing
To Christ our Redeemer, our God and our King,
While life is our portion we’ll welcome this morn,
Proclaiming with angels, “A Saviour is born.”

X.

ANECDOTES

FOR THE CHURCHMAN'S MAGAZINE.

‘STRAYING FLOCKS.

WE sometimes hear clergymen complaining of the instability of their people, in leaving their parish churches to attend upon the ministry of more popular preachers. Good old Bishop Latimer told such complaining divines, “Feed your flock better, and then they won’t stray.”

TRUE COURAGE.

A **MILITARY** officer, who was so unfashionable as to profess religion, being challenged by another, coolly returned this answer—“Tell him that though I fear not man, I am afraid of offending God; and though I want not courage to face a cannon, I dare not venture to rush into the mouth of hell.”

A SINGULAR CONFESSION.

A **PROFESSOR** in one of the German universities; whose unconcern for religion in general was notorious, was not less remarkable for the care which he took in the religious instruction of his children: One of his friends, astonished at this inconsistency, asking him the reason of his conduct, he answered, “It is because I wish my children may enjoy more peace of mind, and more content in this life than has ever fallen to my lot; and this they can obtain by no other means than by possessing more faith than myself.”

THE CHRISTIAN.

A **CHRISTIAN** on his death bed, being asked how he was, answered, “unwell.” do you think, said his friend, you shall die? “Yes,” replied he, “but that gives me no uneasiness; if I die I shall be with God; and if I live, God will be with me.”

DANGER OF UNBELIEF.

I HAVE known unlearned men, says a German Divine, who have been so deeply affected with the uncertainty of human knowledge, that they have frankly confessed, that were they to cease to be Christians, they would easily fall into the temptation of believing nothing: The best fate they could then hope for could be but that of Seneca, and Cicero, who with all their investigation, came to this conclusion, "that future happiness was rather to be wished, than hoped for, with any certainty."

MARRIAGES.

MARRIED, by the Rev. Mr. Baldwin on the 27th of November, *Mr. Samuel Wilnot* of NEW-HAVEN, to *Miss Polly DeForest* of STRATFORD.—The same day, *Mr. Benjamin Stilman*, of NEW-HAVEN, to *Miss Anna Uffoot*, of STRATFORD.—By the Rev. Mr. Shelton, on the 4th of December, *Mr. Abel Nichols* of GREENFIELD, to *Miss Courance Gloves* of WESTON.—At NEWTOWN, by the Rev. Daniel Burhans, *Mr. Peter Shepard* to *Miss Fanny Sherman*—*Mr. Nichols Curtis* to *Miss Sarah Ann Bennit*—*Mr. Hawley Stillson* to *Miss Anna Foot*—*Mr. Eleazer Peck* to *Miss Lucy Beers*—*Mr. Jacob Beers* to *Miss Laura Tousey*—*Mr. Isaac Peck* to *Miss Aurilla Bottsford*—*Mr. Ebenezer Thompson* of BETHLEHEM to *Miss Jerusha Ward*—*Mr. Enos Canfield*, ARLINGTON, (Ver.) to *Miss Sarah Beers*—*Mr. Squire Knepp* to *Miss Abigail Osborne*, GREEN-FARMS.

OBITUARY.

During the late sickness in STRATFORD, the following persons fell a sacrifice to the prevalent disorder, a malignant Dysentery.

Mrs. Eunice Curtis—A child of *Mr. Wm. McEune*—Also, one of *Mr. Curtis Blackman*—One of *Mr. Merritt*—And one of *Mr. Wm. Curtis*.—Wife of *Mr. John Stratton*—*Mrs. Abigail Lillingston*—Child of *Mr. Judson Wells*—Also, one of *Mr. Nathan Burrill*—Two of *Capt. Samuel Curtis*—One of *Mr. Lewis LeGrand Cannon*—Two of *Mr. James Cannon*—One of *Mr. Joseph Hubbel*—One of *Mr. Samuel Edwards*.—Wife and child of *Mr. Abner Judson*.—*Miss Betsey Judson*—One child of *Mr. Wm. Fairchild*—Two of *Mr. LeGrand Wells*—One of *Mr. Judson Plumb*—*Widow Abigail Hawley*—One child of *Mrs. Abigail Fairchild*—*Miss Esther Patterson*—Two children of *Mr. Abraham Lewis*—One of *Mr. Benjamin Uffoot*—One of *Cot. Matthias Nichol*—And one of *Mr. Lewis Wheeler*—*Mrs. Martha Osborne*—A child of *Mr. William Walker*.

OF OTHER DISORDERS.

Polly Burrill; Consumption—*William Curtis*; Affection of the Liver—A child of *Elijah Uffoot*; Teething—*Mrs. Aner Howe*; Affection of the Liver—*Phineas Lovejoy*; Yellow Fever—Wife of *Brewster Dayton*; Consumption—*Josiah Burrows*; Mortification—Wife of *Lemuel Bangs*; Billious Fever.

Departed this life, at STAMFORD, the 30th of November, *Mrs. Martha Jarvis*, in the 77th year of her age.—At STRATFIELD, the 24th of November, *Mrs. Elizabeth Suley*, in the 62d year of her age.—At STRATFORD, the 7th of December, *Miss Nancy Nichols*, in the 23d year of her age.

NOTE.

✂ The Presbyters and Deacons of the Episcopal Church in Connecticut, are earnestly requested to transmit to the Printers of this Magazine, as early as possible, an account of the Marriages and Deaths in their respective parishes, during the month of January, together with such other matters as they may think proper to communicate.

TO CORRESPONDENTS.

The piece, entitled, "*An Inquiry into the difference between Innocency and Holiness*," has been received, and is under consideration.

An explanation of the doctrine of Faith and Works, received from A. B. shall appear in the next number.

ERRATUM.]—Eighth page, Art. 3d, line 1st, after the word "vacant," strike out the words "by death or otherwise."

Churchman's Monthly Magazine.

[Vol. I.]

FEBRUARY, 1804.

[No. 2.]

ON THE CHURCH.

CONCLUDED FROM NO. 1, PAGE 6.

Thirdly. **W**HAT these powers of the Church are, and to whom each of them belongs in *particular*, the Scripture will inform us.— They may be reduced under the following heads, viz. The power, 1. Of *preaching*. 2. Of *prayer*. 3. Of *baptism*. 4. Of *celebrating the Lord's Supper*. 5. Of *confirming persons baptized*. 6. Of *ordaining ministers*. 7. Of *making canons*. 8. Of *jurisdiction*. 9. Of *demanding maintenance*.

First, The first of these powers is that of *preaching* the Gospel, which naturally precedes all the rest, because it is the means which God has been pleased to appoint for converting men to the *Christian* faith, in order to bring them into his Church, wherein the other powers are exercised. None have a right to preach without a *commission*; for how shall they preach except they be sent? (w) Our Lord himself was sent and commissioned by the Father to preach the Gospel, (o) and this was one of the functions to which he was anointed by the Holy Spirit. In like manner he solemnly called and set apart his apostles to this office, (p) and gave them *commission to teach all nations*. (q) And this branch of the apostolic office, viz. *preaching* the Gospel, was derived to their successors the *Bishops*. Hence St. Paul charges Timothy to *preach the word*; (r) and one previous qualification required of such as were to be ordained *Bishops*, is, *that they be apt to teach*; (s) but this power was not confined to the *Bishops*, or superior order of ministers in the Church, for the apostle calls the *Presbyters* his fellow-labourers; that is, his associates in *preaching* the Gospel; and Philip who was only a *Deacon*, preached the word in *Samaria*. All the different orders exercised this function; the *Bishops*, as invested with the plenitude of power, the *Priests* and *Deacons* by an authority derived from them.

Secondly, Another religious act, which has always been appropriated to the *Clergy*, is offering to God the prayers of the Church. In secret, every man is his own orator; and in private families, performance of divine worship is incumbent on them, to whom the care and government of the family belong; but in the public congregations of *Christians*, divine worship must be celebrated only by those to whom it has pleased God to commit this office. The presenting of the people's prayers to God, and interceding with him to bless them, has always been reckoned an essential part of the sacerdotal office. The apostles join the offices of *preaching* and *prayer* together: We, say they, will give ourselves continually to prayer, and to the ministry of the word. (t) St. James directs sick persons to send for the *Presbyters* of the Church to pray and intercede for them, (v) that their sins may be forgiven. And the twenty-four Elders in the Revelation, who represent the ministers of the Christian Church, have every one of them golden vials full of incense, which is the prayers of the saints. (u)

(n) Rom. x. 14, 15.

(o) Luke iv. 18.

(p) Mark iii. 14. vi. 7.

(q) Mat. xxviii. 19.

(r) 1 Tim. iv. 1, 2.

(s) 1 Tim. iii. 2.

(t) Acts vi. 4.

(v) James v. 14.

(u) Rev. v. 8.

On the Church.

Thirdly, The next power is that of admitting members into the Church by *baptism*. This is expressed in the commission which our Lord gave to his *apostles* just before his ascension: *Go, teach all nations, baptizing them.* (w) Yet was it never understood to be so strictly appropriated to them, but that it might lawfully be exercised by inferior *ministers*. For we find that *Philip*, the *Deacon*, baptized the *Samaritans* and the *Ethiopian eunuch*. (x) Hence, though the power of *baptism* belongs chiefly and primarily to the *Bishops*, yet it belongs also to the *Presbyters*, who are the bishop's assistants in the care and government of the Church; and may lawfully be committed to *Deacons*; but neither *Presbyters* nor *Deacons* ought to baptize without the Bishop's allowance.

Fourthly, Another power which our Lord has left to his Church, is, that of consecrating the *eucharist* or Lord's Supper. The first *eucharist* was consecrated by our Lord himself a little before his passion. At the same time he gave his *apostles* commission to do, as he had done; *Do this, said he, in remembrance of me.* (y) Yet this office was not so strictly appropriated to the *apostles*, but that it might be lawfully executed by the ministers of the second order; whence we find, that the *eucharist* was consecrated in the Church of *Corinth*, when no minister above the order of *Presbyters*, who were next below the *apostles*, was there. The reason why *Deacons* were not allowed to consecrate the Lord's supper, was, because this sacrament was always believed to succeed in the place of *sacrifices*; and as none beside the *high priest*, and inferior priests, were permitted to offer sacrifices under the *Jewish law*, so none but *Bishops* and *Presbyters*, who alone are *priests* in the *Christian* sense of that name, consecrated the Lord's supper.

Fifthly, A further power which belongs to the Church is that of imposing hands on persons baptized, commonly called *confirmation*. The Scripture gives us the following account of the exercise of this power. When *Philip*, the *Deacon* and *Evangelist*, had converted and baptized the *Samaritans*, the *apostles* which were at *Jerusalem* sent unto them *Peter* and *John*, who having prayed and laid their hands on them, they received the *Holy Ghost*, who was before fallen upon none of them: only they were baptized in the name of the Lord Jesus. (z) When the twelve disciples at *Ephesus* had been baptized by *Timothy*, or some other of *St. Paul's* assistants, *Paul* laid his hands on them, and the *Holy Ghost* came upon them. (a) From which passages these two things appear: First, That the end and design of this office was to confer the gifts of the *Holy Ghost* upon persons lately baptized. Secondly, That it was so strictly appropriated to the *apostles*, that it could not ordinarily be performed even by inspired men, and workers of miracles, who were of no inferior order. And that it was not a temporary institution, but one which was fundamental to *Christianity*, and consequently lasting and perpetual, is plain from its being called a *principle* and foundation; and joined with some of the most essential duties and articles of the *Christian* religion. Leaving the principles of the doctrine of *Christ*, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptism, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment.

Sixthly, Another power mentioned as belonging to the Church is that of ordaining ministers. It having been shown that there must always be ministers of different orders in the Church; and that no man can ordinarily exercise any ecclesiastical office, or function, who is not lawfully called to it; the next inquiry is, from whom this call or commission must be expected?

Now, the original of this commission is from God, the Father, by whom our Lord was sent into the world to mediate between God and man, as he himself witnesseth. *As thou hast sent me into the world*, saith he to the Father, *even so have I also sent them into the world*; (b) and to his apostles, *As my Father sent me, even so send I you*. (c) So that the whole power of erecting the *Christian* Church, and of governing it since it was erected, is derived from the Father.

But then the person by whom this power is immediately conferred is the *Holy Spirit*, the third person in the blessed and undivided Trinity. He it was,

(w) Mat. xxviii. 19. (x) Acts ix. (y) Luke xxii. 19. (z) Acts viii. 14, 17.

(a) Acts. xix. 6. (b) John xvii. 18. (c) John xx. 21.

By whose anointing our Lord was invested with his mediatorial office.— Whence he is said to have preached by the Spirit; (d) through the Holy Spirit he gave commandments to the apostles whom he had chosen. (e) By the Spirit of God he cast out devils. Through the eternal Spirit he offered himself to God. (f) and the authority and special grace, whereby the apostles and all church-officers execute their respective functions, are in the same manner ascribed to the Spirit. This was expressed in the very form of the apostles' ordination, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained. (g) Where the authority to remit and retain sins is made a consequence of their receiving the Holy Ghost. And St. Paul ascribes to the same Spirit both the offices of the apostles and other ministers, and their abilities to discharge those offices. (h) So that all ecclesiastical authority is the gift of the Holy Spirit. But the question is, What persons God has entrusted with authority to ordain ministers in the Church?

And if we may be allowed to reason from the constitution and universal practice of civil societies, we must conclude, that the power of ordaining ministers belongs to the Bishops, who are the chief governors of the Church, because the power of constituting subordinate magistrates belongs to the supreme governors of all civil societies: and it is contradictory to reason, that they who exercise any authority, whether in the Church or in the state, should derive their authority from any but those in whom the supreme authority is lodged.

Accordingly, we find in the Gospel, that whilst our Lord lived on earth, he reserved the power of ordaining ministers to himself. He gave the apostles and the seventy disciples a commission to preach, but never allowed them, while he continued among them, to communicate that commission to any other. Afterwards, when the apostles were the chief visible governors of the Church, they ordained Ministers. All the Apostles together ordained the seven Deacons in the Church of Jerusalem. (i) Paul and Barnabas ordained Elders in every Church which they visited. (k) In the same age, this authority was exercised by others whom the apostles had ordained to be chief governors of Churches. Timothy and Titus ordained ministers in their respective diocesses of Ephesus and Crete: but that no inferior order had this power is evident. St. Paul tells Titus, that for this cause he left him in Crete, that he might ordain Elders in every city. (l) But this could be no cause of leaving him there, if the Presbyters or Elders had the power of ordination lodged in them: for that island had been converted to Christianity long before this epistle was written, and before Titus came thither: and no doubt there were many Presbyters among them. The same may be said of Timothy's being sent to Ephesus. To what purpose was he sent thither, if the Presbyters there before had power to ordain? So that it appears from Scripture; and from the nature of the episcopal office, that none but Bishops have authority to ordain Ministers in the Church; and, consequently, none but those who are ordained by them, can be truly said to have a divine commission, or any authority to minister in the Christian Church.

Secondly, The next power to be mentioned, which the Church exercised in the primitive ages, was that of making canons, or laws for the behaviour of its members in spiritual affairs. Whereby it is not meant, that the Church has authority to change any of the divine laws, or impose any article of faith, or rule of moral duty, or to prescribe any condition of salvation, which is neither expressly contained in the Scriptures, nor can certainly be concluded from them; but only that she is invested with power in all such things as relate to the outward peace and order of the Church. And if it appears that things of this kind are left undetermined by the Scriptures, and also that it is necessary they should be determined, then we cannot doubt but that Christ has entrusted the Church with authority to determine them. Now, that these are not particularly determined by Scripture, is very evident. For the rules of Scripture are all general. We are commanded to assemble together to worship God; but the times and places are not expressed. We are commanded to follow such things as make for peace and edification, and to do all things decently, and in order; but the particular methods whereby order must be main-

(d) Luke iv. 18. (e) Acts i. 2. (f) Heb. ix. 14. (g) John xxii. 22, 23.

(h) 1 Cor. xii. 1, 31. Eph. iv. 7, 8, 11. (i) Acts vi. 3, 16.

(k) Acts xiv. 23. (l) Titus i. 5, 9.

tained, and edification promoted, are no where set down. *Timothy*, and other Bishops with him, are commanded to *lay hands suddenly on no man*; but the previous trials of such as are candidates for holy orders, and the time and methods of examination into their abilities and behaviour, are left undetermined. But it is necessary that these things should be determined; for otherwise nothing but disorder and confusion would be seen in the Church, and therefore Christ has certainly left the governors of his Church authority to determine them. And, accordingly, if we inquire into the practice of the apostles, and other primitive governors of the Church, we shall find, that, besides the standing rules of the Gospel, they established many regulations, at the several occasions of the Churches under their care required. In many of St. Paul's epistles, especially in those to the *Corinthians*, he prescribes particular rules for the decency of divine worship, the avoiding of scandal, and other things which were not determined by Christ; and he speaks of customs which he himself and other apostles established and the Churches observed. (m) There is, and ever will be the same necessity of prescribing rules for the peace and good government of the Church, and the order and decency of divine service, that there was in the apostolic age: and, consequently, there is the same reason why this authority should be transmitted to the Bishops in all ages, as in any other part of the apostolical office.

Eighthly, From the power of making laws, we proceed to that of jurisdiction, or executing the laws; that is the power of judging and censuring offenders. That our blessed Lord has entrusted the Church, and particularly the governors of it, with authority to censure offenders, and to exclude them from its communion, will appear, if we consider the Church, first, as a society; for this authority is exercised by all societies whatever. And as in civil societies this authority is necessary for securing men's lives and properties, which is the chief end for which it pleased God to institute these societies; so in the Church or spiritual society, the same authority is equally necessary to attain the ends for which the Church was founded; namely, to maintain the purity of divine worship, to secure men from the pollutions of the world, and train them up in virtue and piety now, in order to make them happy for ever; all which cannot be effected if the Church has not power to exclude from its communion such unworthy members as endeavour to oppose these ends, by promoting vice, superstition, and infidelity.

Secondly, As a Society, the privileges whereof are conditional; for none must be admitted into the Church by baptism, who do not, by themselves, or their sureties, profess the faith, and vow obedience to the laws of Christ; and if these conditions are necessary for men's admission into the Church, they must be so for their continuance in it. For no reason can be shown why men should be obliged to vow faith and obedience in order to their becoming members of the Church, which does not equally hold for their exclusion from it when they notoriously break that vow: so that the power of excommunication is a manifest consequence of the baptismal covenant, and committed to the governors of the Church, who have the dispensation of the sacraments.

Thirdly, As it has received this power from our Lord's institution. Upon Peter's confessing our Lord to be the Son of God, he declared first, that upon this rock he would build his Church, against which the gates of hell should never prevail; and then added, *I will give unto thee* (that is, to Peter, and with him to the rest of the apostles) *the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven*: (n) the meaning of which promise is manifestly this, that the apostles and their successors should be chief governors of the Church under Christ, and as such, should have authority to admit and exclude, to condemn or absolve, whom they judged convenient; which is certain from another passage, where our Lord, having cautioned his disciples that they should not offend others, proceeds to instruct them how to behave themselves when others should offend them. That first they should privately admonish the offender; if this did not bring him to repentance, they should then reprove him before two or three witnesses; but if this also proved unsuccessful, their last remedy should be to tell it to the Church; and if the offender still neglected to hear, as their authority was wholly spiritual, and they

(m) 1 Cor. xi. 16.

(n) Mat. xvi. 19.

should not inflict any discipline on him, all the more Lord directs them to do so, that they should account the obstinate offender as an *heathen or a publican*. (p) they should look on him no longer as a member of the Church, but place him among *infidels*, and other *profligate men*, whose conversation they keep to shun.

That this authority was exercised and held to be of divine right by the Apostles and their successors, the Bishops of the primitive Church, is clear; from the case of *Ananias and Sapphira*, when it pleased God to attest the apostolic authority of retaining sin, by enabling *Peter* to strike both the offenders with present death: (p) and from the case of the *incestuous Corinthian*, (q) whom *St. Paul* delivered to Satan, excluded from the Church of Christ, from the crime of incest, and afterwards received again to communion upon repentance. And this power was not confined to the apostles, but was to be continued to their successors: We find it was committed to *Timothy* and *Titus*, whom *St. Paul* set over the Churches of *Ephesus* and *Creta*. For he writes thus to *Timothy*: *Against an Elder receive not an accusation, but before two or three witnesses*; (r) and if he had power to receive accusations and hear witnesses, he must have had authority to pass some censure upon them, if they were found guilty. And the same apostle writes thus to *Titus*: *A man that is an heretic, after the first and second admonition, reject*. (s) The like power had the angels of the seven Churches in the Revelation. For the *Bishop of Pergamus* was severely reprov'd, for having the *Nicolaitans* in his communion, (t) and the *Bishop of Thyatira* for suffering that woman *Jezebel*. (u) Which manifestly implies, they had authority to exclude them from the Church, for otherwise they could not have been blamed for permitting them to remain in it.

Ninthly, Lastly, another right of the Clergy is that of demanding a competent maintenance from the people committed to their charge. It is certain that God has an absolute right to dispose of all we have in the world; and since it has appeared, that he has appointed an order of men to attend continually on his worship and service, we cannot doubt but that he requires so much of our worldly substance to be set apart for their support, as may enable them to discharge the duties of their function, and such as may express the just respect which is borne to their office and character. Our Lord himself, with his retinue of Apostles and Disciples, was maintained by charitable contributions; for we read that *many ministered unto him of their substance*. (v) When he sent forth his Apostles to preach, he gave them this instruction, *Provide neither gold, nor silver, nor brass, in your purses, for the workman is worthy of his meat*. (w) Whence it is manifest, that our Lord accounted it the duty of those to whom the Gospel was preached, to give a competent maintenance to them that preached it. When the apostle *St. Paul* puts the *Thessalonians* in mind, that he had maintained himself, he at the same time asserts his right to require maintenance of them: *Not* (says he) *because we have not power*. (x) And to the *Corinthians* he says, *That as they who wait at the altar, are partakers with the altar; even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel*. (y) Where it is plain, that the Ministers of the Gospel have authority to require a competent maintenance from the people committed to their care; and as the privileges of the Gospel certainly are not less than those of the law, and the Apostle has inferred, that the Ministers of Christ ought to live of the Gospel, because the *Jewish priests lived of the altar*, we may reasonably conclude, that their maintenance must not be less in proportion than that which the Jewish priests enjoyed.

IV. As it appears that the Church is a complete society, wherein some govern, and others are governed, the next thing to be determined is, What obedience is due from the private members of this society to their governors: That all lay-christians do owe some obedience to their spiritual rulers, is evident from our Lord's command to hear the Church, (z) and the injunction of the Apostle, *Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give an account*. (a) The Church which we are to hear, is to be known from the foregoing description of it

(p) Mat. xviii. 15, 16, 17, (p) Acts v. 12. (q) 1 Cor. v. 1. (r) 1 Tim. v. 15

(s) Tit. iii. 10. (t) Rev. ii. 15, 16. (u) Luke viii. 2.

(v) Mat. x. 9, 10. (x) 2 Thess. iii. 8. (y) 1 Cor. ix. 6. (z) Mat. xvii

(a) Heb. xiii. 17.

and the rulers to whom we are to yield *obedience*, and *submit ourselves*, are they who derive their commission by an uninterrupted succession from *Christ* and his Apostles. Wherein this obedience to our rulers consists, and what are the limits of it, we may learn from the nature and extent of their power; for so far as they have a right to command, so far are we bound to obey. Now all things that are in the world may be divided into *good*, *bad*, and *indifferent*. The *good* oblige by their own nature, and the command of God; in these things the authority of our governors is of no force; for whatever is enjoined by the positive command of God, we are bound to do, whether they require it or not. The *evil* are by the same forbidden, and we are obliged not to obey our governors, if they should command them. So that it is the *indifferent* only whereto their authority reaches; and the things which are *indifferent* in themselves are *all* those which relate to the outward peace and order of the Church; which are not enjoined by the express word of God, but yet are in no respect contrary to it, in no wise forbidden by it. This authority was exercised by the Governors of the Church from the beginning (as hath been shown,) and it undoubtedly belongs to them; for as they are evidently invested with some spiritual authority, and they can command in nothing at all if not in *indifferent* things, in all such things as are indifferent they certainly have a right to command. And as is their authority, such is to be our submission. So that the obedience we owe to our spiritual governors consists in observing all their injunctions, that are contained within these bounds of their commission; in submitting to that discipline, which they shall inflict, either to recover us from a state of folly, or to preserve us from falling into it; in attending their *public administrations* at such *times* and *places* as they shall appoint, and upon such occasions as they shall judge proper, to increase our piety and devotion; and in submitting to such regulations as they shall think conducive towards the *edifying of the body of Christ*. This is our duty; for things which are indifferent in their nature, when commanded by lawful *authority*, are no longer indifferent to us, but become *necessary* in their use; and in disobeying them that have the *rule over us*, we disobey God, who has commanded us to be *subject for conscience sake*; and therefore all this we are to do, from a sense of that right which they have to command, intrusted to them by God our Saviour, and of that great penalty to which we are liable by our contempt; for he that *despiseth them*, *despiseth him that sent them*.

SOME ECCLESIASTICAL TERMS EXPLAINED, BY WAY OF QUESTION AND ANSWER, Continued from No. 1st, page 6.

Q. *Why is the Lord's day called Sunday, which was so called by the Heathens?*

A. The Heathens gave it that name from the sun in the firmament: but Christians use it to denote the rising of the Sun of righteousness out of the grave.

Q. *What is Christmas-Day?*

A. The day of our blessed Saviour's birth.

Q. *What is Innocents day?*

A. The day on which we call to mind the slaughter of the infants of Bethlehem by King Herod, who intended hereby to have slain our blessed Lord in his infancy.

Q. *Why is the time of our Saviour's circumcision made a feast of the Church?*

A. To bless God that he hath freed us from the burthensome, and painful ceremonies of the law of Moses: and to beg of God the circumcision of the Spirit, in the mortification of our worldly and carnal lusts.

Q. *Why do the Church observe the twelve Holy-Days of Christmas in preference to any other number of days?*

A. Because there are always twelve days from Christmas to the feast of the Epiphany.

Q. *What is the Epiphany?*

A. The word Epiphany is derived from the Greek *Epiphaneia* appearance. It is a festival of the Church, celebrated on the twelfth day after Christmas, in commemoration of our Saviour's being manifested to the Gentile world, by the appearance of a miraculous star.

Q. *What need is there of our knowing, and attending to these days and seasons formerly observed by the primitive Christians?*

A. They are the ancient land-marks of the Church, which our fathers under God have set us; and it is our bounden duty to preserve them; that so we may never forget our aged mother, nor the rock from whence we were hewn.

[To be continued.]

OF CHRISTMAS DAY.

THAT no one may want an opportunity to celebrate so great a festival as this, with a becoming solemnity, the Church both excites and assists our devotion, by an admirable frame of office appropriated to the day. In the first lesson, Isaiah ix. to verse 8. she reads to us the clearest prophecies of Christ's coming in the flesh; in the second lesson, Luke ii. to verse 15. In the Epistles, and in the Gospel, she shews us the completion of these prophecies, by giving us the intire history of it. In the Collect, she teaches us to pray, that we may be partakers of the benefit of Christ's birth; and in the proper Psalms, she employs us in our duty of praising and glorifying God, for this incomprehensible mystery. The Collect for this day was made new for king Edward VI's first prayer book. The Epistle and Gospel are the same, as were used in the most antient Liturgies.

The Psalms for the morning, are Psalms 19, 45 and 85; the 19th is chiefly employed to give glory to God, for all his works of glory, and excellence; and it has been remarked, that the begining of it, *the heavens declare the glory of God*, &c. is singularly applicable to the appearance of the new star, at the birth of Christ, which conducted the wise men from the East, to come and worship him: The 45th is thought to be an Epithalamium, or marriage song, on the nuptials of Solomon, with Pharaoh's daughter, and it has ever been deemed, mystically, applicable to the union between Christ, and his Church. The 85th Psalm, though it speaks in the past tense, has always been understood as prophetic of the future, and therein to prefigure the kingdom of Christ; so the primitive christians understood it, and therefore they made it a part of their service for this day.

The evening Psalms, are Psalms 89, 110, and 132. The 89th is a commendation of the mercies vouchsafed to David, and promised to be continued to his posterity; the greatest of which is the birth of Messiah; 110th is a prophecy of the exaltation of Messiah to his regal, and sacerdotal office. The 132d recounts David's care of the ark, and his desire to build God a temple, together with God's promise to him and his posterity, of setting his seed upon the throne, till the coming of Christ.

OF THE DAYS OF ST. STEPHEN, ST. JOHN, AND THE INNOCENTS.

THE placing of these commemorations so immediately after Christmas-day, is a distinction for which it has been endeavoured to find reasons.—With this view, it may be noticed, that St. Stephen was the first, who suffered martyrdom for christianity: St. John was the *disciple which Jesus loved*: the slaughter of the Innocents was the first considerable consequence of our Saviour's birth. Thus, martyrdom, love, and innocence are first magnified, as things, wherein Christ is most honoured.

OF THE CIRCUMCISION.

IN celebrating this festival, the Church meant to commemorate the act of obedience of Jesus Christ, in fulfilling all righteousness (which is one branch of the meritorious cause of our redemption) and his abrogating by those more severe injunctions of the Mosaical establishment, and putting us under easier terms of the gospel.

The observance of this festival is not of very great antiquity; not higher than A. D. 1090. The Collect, Epistle, and Gospel for this day, were for the first time appointed in the first prayer-book of Edward VI. The first lesson for the morning gives an account of the institution of circumcision; that for the evening, and both the second lesson, and the epistle all tend to the same end, namely, to shew that since the circumcision of the flesh is now abrogated, God has no respect of persons, nor requires more of us, than the circumcision of the heart. [To be continued.]

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

I HAVE perused the first number of your Magazine with great satisfaction, and pleasure, and am fully persuaded that the work, if conducted agreeable to the principles contained in your Address, will be eminently useful to the members of our communion. I have long been of the opinion, that a periodical publication, explaining in an easy, and familiar manner, the doctrines of our Church, would be attended with very happy consequences. I am highly pleased with the appearance of such a work, and wish it abundant success. And as I am a subscriber, shall occasionally send you some dissertations (extracted principally from the writings of the Rev. Charles Daubeny, the celebrated author of "the Guide to the Church") explanatory of the Church Catechism. If you shall think them worthy of a place in your Magazine, you will please to insert them. From, gentlemen,

Your most obedient humble servant,

AN EPISCOPALIAN.

DISSERTATION EXPLANATORY OF THE CHURCH CATECHISM.

TO THE MEMBERS OF THE EPISCOPAL CHURCH.

I INTEND to present you a course of Lectures on the Church Catechism. My design is to furnish parents with some assistance to enable them to become instrumental in promoting the great object of religion; by qualifying them to give their children such private instruction as may tend to make them understand more readily what is delivered to them in the Church. It is perhaps next to impossible to bring down the language of a public discourse to a level with the understanding of children. Nevertheless an attempt must be made; children must by some means or other be brought to understand in a degree at least the principles of the religion they profess, as the necessary foundation upon which a future structure is to be built. Now parents have confessedly this advantage over ministers, that by their constant communication and familiar intercourse with their respective children, they know in what manner to address them; so as to be understood by them; and consequently, if they enter into the business, they have it in their power to get more information into young heads in one private discourse, than the most zealous minister can hope to do in many public lectures. This being the case, it is expedient to make the parent the channel through which instruction may pass to the child. In this light, the following lectures are recommended more particularly to parents. They are written in the plainest style; the only object in view is information. Publications of this nature, perhaps more perfect in their kind might have been pointed out to you; but probably they might not have answered your purpose so well as this humble performance. One of the great perfections of the Church Catechism is, that it comprehends within a small compass the most complete system of faith, and morality, that is perhaps any where to be met with, by a due attention to which, the christian may, through divine grace, "become thoroughly furnished unto every good word, and work." To do justice in some measure to so excellent a system, the object before me on the present occasion has been not merely to explain, but so to apply the most important, and interesting parts of it, that the heart may go along with the understanding in this business; remembering that it is "with the heart that man believeth unto righteousness." Romans x. 10.

LECTURE I.

ROMANS xviii. 19.—*I know him, says God, that he will command his children and his household after him, and they shall keep the way of the Lord.*

ONE of the considerations which recommended Abraham to the particular favour of God, was derived from the circumstance of his paying due attention to the education and government of his family.

All parents, who hope to be, in any degree, partakers with Abraham in his reward, must as far as may be make the conduct of Abraham the rule of their practice; they must command their children, and govern their household, to the end that they may keep in the way of the Lord. And as this was to be done in the days of Abraham, so doubtless it is to be done now; provided parents and masters of families be not wanting in their respective duties. From whence does the accumulation of evil proceed, but from that general neglect which prevails with respect to the education of children? Look round; see what children are when left to themselves. Do you expect that plants crooked by nature will grow straight without care, and training? If you do, universal experience is against you; and you will only live to condemn the weakness of your own judgment, when the fatal consequences of it are not to be prevented. But your judgment is not so weak in this case, as your practice is criminal. You acknowledge that children ought to be brought under subjection; that they ought to be trained up in the nurture and admonition of the Lord; and that you see, that many evil consequences follow upon the neglect of this duty: parents, nevertheless, are many times as indifferent to this matter as if they had no charge upon their hands. What is this but to sin with their eyes open, and draw down aggravated condemnation upon themselves? This is a subject which demands the most serious consideration; and all parents would do well when they sit in judgment upon their christian character, to enquire critically how far that part of it has been filled up which relates to the education of their children; how far they have trod in the steps of good father Abraham, in commanding their children, and their household after them, that they may keep the way of the Lord.

From the conduct of Abraham you see that children are to be commanded. The unruliness of nature must necessarily be brought under subjection. For this reason, God has invested parents with an absolute authority over their own children, that on all occasions they may be a terror to evil works. Those parents, therefore, who let loose these reins which by the wise Disposer of all things have been placed in their hands for the government of their household, are commonly scourged with the rod of their own making; their children, generally speaking, become plagues to them, instead of blessings. There are undoubtedly many who can bear evidence to the truth of this remark; who know, moreover, from experience, that authority once lost in this case, is not to be recovered; and that, in consequence of their own neglect, live to see their children, acting in open defiance and contempt of their better judgment:—treading the paths of destruction before their face, wasting in idleness and debauchery that property which they have been at the pains of collecting together for them, and leading a life, which, if the Scriptures are true, must end in an uncomfortable death.

The Catechism, so far as it respects the mere repetition of words, may indeed be soon learned; but if children are to stop here, in what are they better than parrots? Give those birds but time and sufficient instruction, they would probably do the same. The important business still remains behind, which if it is not duly attended to, there can be but little use in learning children their catechism. The misfortune is, that although children from six years old, to twelve or fourteen, when in fact they can learn little more than words, are, generally speaking, sufficiently under the direction of their respective parents, that they may be made to give their regular attendance upon their appointed teachers in Church. Nevertheless, when they grow older, and become capable of receiving more rational instruction, the only instruction calculated to do them essential service, they are then for the most part beyond the reach of government; thinking themselves old enough, and wise enough to manage themselves. The consequence of which is, that they launch out into the world, without having taken in any ballast to keep them steady in their course; and

expose themselves to temptations at the time they are the least qualified to resist their power. All thoughts of religion, are oftentimes laid aside. The enjoyment of the world, the indulgence of their appetites and passions take up their time and thoughts, and in this course of sensuality they generally proceed, till habit becoming a second nature to them, they find it next to an impossibility to take up a new course of life; till they are grown too proud to be taught, too old to learn, and too stubborn to be reformed. And are we to expect to make christians out of such perverse children as these? Perverse by nature, and rendered still more so by practice. We must not look for miracles. And although the grace of God is sufficient for every purpose, we are not, nevertheless, to expect that grace will be bestowed upon persons as indisposed, as they are unqualified to receive it. "To him that hath shall be given, but from him that hath not, shall be taken away; even that which he seemeth to have."—To him that maketh a proper use of that portion of Divine grace which has been vouchsafed to him, upon him more shall be bestowed, but from him who neglects to make use of what he has already received, from him shall be taken away even that portion which he seemeth to have. Such an one in consequence of his continuance in a graceless way of living, shall doubtless in the end be given over to a reprobate mind. Let me, therefore, exhort all parents, either to take this business up seriously, as those who have a real concern for their children's welfare ought to do, or else let it quite alone. Let none satisfy themselves with bare appearances of religion, for these will only tend to deceive them, and must infallibly expose them to the ridicule and contempt of all true christians.

OF JUSTIFICATION BY FAITH.

WE learn from the holy scriptures that man is justified by faith without the deeds of the law, and at the same time they reveal to us a law, without obedience to which, no man shall be justified. The gospel excludes the works of men from any merits in their salvation, and yet positively requires many works, without which no man can be saved. Many have found it difficult to understand this matter; and since the doctrine of justification, or the terms of man's acceptance with God is of the first importance to christian knowledge, it is the duty of every one who pretends to the character of a christian, to obtain a clear understanding how it is that we are saved by faith and not by works, whilst we must still work out our own salvation.

It is not intended, in the following observations, to attempt an investigation of all those notions of faith, which have been wrought upon the anvils of school divinity, and by which puzzling divines have darkened religion, and perplexed the minds of its professors. The plain definition of an apostle will be deemed sufficient, who hath told us that "faith is the substance (or confident expectation) of things hoped for—the evidence (or rather conviction) of things not seen." Heb. xi. "Without (this) faith it is impossible to please God," for a very plain and obvious reason; "for he who cometh to God must believe that he is, and that he is the rewarder of all those who diligently seek him." Faith is indeed, by sacred and other writers, used sometimes for fidelity in the performance of our contracts; but the scriptural notion of a divine faith necessary to our own acceptance with God is a full conviction—a stedfast persuasion that those invisible things revealed to us in the word of God, and especially the meritorious mediation of his Son Jesus Christ, are no less true than the things which we daily behold. It stands opposed to vision or sight; "we walk by faith and not by sight." Knowledge swallows up faith and hope; "for what a man seeth, why doth he yet hope for?"

There is, however, one distinction respecting faith made in the scriptures, equally obvious and important. Faith, properly speaking, is one single virtue. As where it is said, "Faith without works is dead."—"Now abideth faith, hope, charity:"—"I though I have all faith, and have not charity, I am nothing:"—"Put on the girdle of truth, and above all taking the shield of faith:"—"Add to your faith virtue, and to virtue knowledge, temperance, patience, godliness, &c." In this proper sense of faith we are not justified by it alone, as St.

James has fully shewn. But the word is often and very naturally used in the scriptures as including its proper fruits—obedience to the laws of Jesus Christ, or submission to the terms of the gospel: As when it is said, “a man is justified by faith without the deeds of the law.” This might be shewn from various passages of the scriptures; but it is sufficiently obvious from the nature of the thing. He who is justified is in a state of salvation; and therefore the faith by which we are justified, must include whatever the scriptures make necessary to salvation. It must include repentance, humility, prayer, charity, and indeed general obedience to the gospel. Without repentance there is no promise of justification. Nay, without even *charity*, we are *nothing*, “though we have *all* faith.” If we are *nothing*, we are not justified surely; for that is not *only something*, but the greatest of all things which we can be.

The notion that man is justified by faith alone, in the proper sense of the word, or considered as one single virtue, without any other obedience to the gospel, contradicts the general tenor, and many express passages of the scriptures. And indeed the very reason given for it, shews its absurdity, and opposes the doctrine which it is intended to advocate. For it is argued that no works can be necessary to a man's justification, because it would imply a *limitation* of God's free grace. But surely no christian will maintain that even faith is the meritorious cause of a man's justification, which would set aside the merits of Christ, and the fundamental doctrine of salvation through him alone. We cannot be “justified freely by the merits of Christ,” and at the same time, and in the same sense, be justified by faith. God's justifying a man by faith is no less a limitation of his grace than justification by hope—by love—by repentance—by prayer, or by baptism. We are justified by faith, not because there is any thing *meritorious* in our believing the word of God, “the devils believe and tremble;” but because God in his wisdom has been pleased to require it of us, before we can partake of the meritorious righteousness of his Son; “because indeed he that cometh to God *must* believe that he is.” And if in the same sense God should, as in truth he does, require of us repentance, or prayer, or baptism, or good works, it would leave his grace equally *free*. And indeed to suppose it otherwise than free, is as St. Paul argues, nonsense; “for grace that is not free is no longer grace.” Every favour, spiritual or temporal, which God bestows on man, is, and in its own nature must be *free*. For what obligation is he under to give to us? What claim have we upon him in this world or any other? In the scriptures indeed the word *grace* has, in most instances, an especial regard to spiritual favours, not only as being of richest value, but as being the subject on which the scriptures chiefly treat. But who that believes in God would have the arrogance to say that the bread on which he feeds—nay the very air he breathes, is not the free bounty of God? or that man has any just claim upon him for any one blessing? To argue therefore against the necessity of those good works which the gospel requires of us, from a view of maintaining the freedom of God's grace, is virtually denying it; because it implies some merits in our faith, which are not in any other virtue or work; for why or how else should it render us more acceptable to God, than any thing else which God himself requires of us? X. [To be continued.]

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

IT has often been wished that some person would be so obliging as to give the public a history of the Episcopal Church in Connecticut, from its first rise to the present day. To furnish matter for such a history, it will be important that some person in each Church, collect what facts he can from his own Church, with certain data's, and communicate them through the vehicle of the Churchman's Magazine; this may enable some able penman to consolidate the various accounts, and give the public a concise history of the whole, which would be very desirable. I will endeavour to give a short statement of the Church of Fairfield, from its first commencement to the present time.

THE first time Divine Service was performed in Fairfield, agreeable to the Liturgy of the Church of England, was on the 26th day of August, 1722, by the Rev. Mr. Picket, rector of Christ Church, Stratford, in the dwelling

house of Mr. Thomas Hanford. At this time the members of Episcopal families were about six, who assembled every Sunday for prayers, which were read by some one of the number. The Rev. Mr. Johnson, who succeeded Mr. Picket at Stratford, occasionally attended and administered to them the sacraments of baptism and the Lord's supper.

On the 22d of June, 1725, they erected a small Church, near the place where the present Church stands, and on the 10th of November following, it being the annual thanksgiving, the Church was opened by the Rev. Mr. Johnson, and a sermon preached in it suitable to the occasion.

In the year 1727, they purchased half an acre of land, as a globe, with a house standing thereon, in the center of the town, and sent the deed thereof to the society for propagating the gospel (in England) by the hands of Mr. Henry Canner, with a request that he might be put into holy orders and settled over them as their clergyman. In October of the same year, Mr. Canner returned, clothed with priest's orders, with the appointment of a salary of fifty pounds sterling per annum. Under his ministry, the congregation multiplied so that they were soon under the necessity of building a larger Church; which in the year 1738, was erected with a steeple, about eighty rods from the meeting-house, and, with the charitable donations from New York, and the society in England, together with their own exertions, was finished in a very decent manner, and furnished with a good bell of about five hundred wt. The principal members that composed the Church at this time, were Messrs. Ward, Lowring, Hamford, Wilson, Adams, Jinnings, Lyon, Barlow, Stinges, & Beers. The Rev. Mr. Canner continued rector of the Church until the year 1744. He was then, by the missionary society, removed to Boston, much against the wishes of his congregation. He was a man of eminent talents, much respected in his profession, engaging in his public performances, and agreeable in his general deportment. He continued to officiate in King's Chapel in Boston until the year 1775, then returned to England, lived to a great age and died in the land of his nativity, leaving no heirs.

In the year 1745, Mr. Joseph Lampson obtained holy orders, and succeeded Mr. Canner in the Church at Fairfield, with a salary of fifty pounds sterling per annum.

In the course of his ministry, the charitable Mr. St. George Talbot, of New York, presented the Church with a set of plate for the communion table, and about one hundred pounds in cash, with a part of which money, the members purchased a piece of land, about nine acres, at a place called the two mile rock, about two miles from the Church; the remainder of the money was put to interest; some of which has since been collected and applied to the building of the present Church.

The Episcopalians in the parish of Stratfield, in the cure of Fairfield increasing in numbers, in the year 1748, erected a Church in that parish, and the next year it was opened and called by the name of St. John. The principal proprietors in building this house, were Col. John Burr, Messrs. John Holberton, Timothy Wheeler, Joseph Seeley, John Nichols, Richard Hall and Samuel Beardslee. Col. Burr was a man of superior talents, he possessed a large property, and was a warm advocate for the prosperity of the Episcopal Church. He was educated in the congregational profession, and zealous in promoting the same, until Mr. Whitfield, Tenant and other warm preachers came through the state, and fired the people with enthusiasm, and an over-heated zeal for religion, which the Colonel looked upon as inconsistent with the true spirit of the gospel, which teaches order and good government to its members; he turned his attention to the Episcopal Church, and finding her doctrines and government to be consistent with the word of God, he joined the Church, and spent the remainder of his days in it, and died in a good old age, and was gathered to his fathers.

This Church was not finished until the year 1760, then it was consecrated by the Right Rev. Bishop Seabury, it being the third Church that was consecrated in this state.

In the year 1762, the Church of North-Fairfield, now called Weston, was erected. This was also in the cure of Fairfield, and under the rectorship of Mr. Lampson, at which place he officiated only once a quarter, another fourth at Stratfield, and the other part at Fairfield. In the year 1773, the Rev. Mr. Lampson departed this life. He was born at Stratford, educated at Yale

College, and ordained in England. He supported an honourable character, was esteemed, and improved as a physician, as well as a divine. He died at his death a widow which was his second wife, five children, two sons and three daughters.

In the year 1774, the Rev. Mr. John Sayre from New-burgh (New-York) was by the missionary society placed at Fairfield, with the appointment of a salary of twenty-five pounds sterling per annum. He continued in the mission until the year 1779, then the town was burnt, the Church, parsonage house, Church library and records were consumed in the general conflagration, and the altar plate stolen. At this time Mr. Sayre with a number of his parishioners left the town. During the rectorship of Mr. Sayre, the Church flourished. He was a man of talents, a good preacher, an agreeable companion, and a pious Christian; the troubles of the American war made his stay very short at Fairfield.

After the loss the Church sustained in the general conflagration, the remaining members met in private houses for the purpose of worshipping God, and had divine service performed among them by Mr. Rhodo Shelton, who was then a candidate for holy orders. They remained without a Church until 1790, then they erected one about a mile west of the other with a steeple, and so far finished it as to meet in it the same season: it was soon after furnished with a bell; and in the year 1798, it was consecrated by the Right Rev. Bishop Jarvis, and called *Trinity Church*. Mr. Shelton continued their reader until Bishop Seabury arrived in the states in his Episcopal character, when he admitted him to the order of deacon in *Christ Church*, Middletown, and to that of priest in *Trinity Church*, New-Haven, which was done in the year 1785.—Mr. Shelton then took the pastoral charge of the cure of Fairfield, including Stratfield and Weston, dividing his time equally between the three Churches, with a salary of one hundred pounds per annum, from the congregations, with the use of what lands belong to the cure.

The Church in Fairfield has laboured under some disadvantages in the late burning, which has kept them from attendance; many of the present members living at a great distance from the center, and the clergyman not living in the town, the Church has not made such advances as could be wished; but has gradually progressed in numbers and in property.

The Church at Weston has much increased, and the people are very regular in their attendance on public worship. The house is decently finished without a steeple.

The Church at Stratfield, by reason of the population of the Borough at Bridgeport, became not central to the members; it was thought best to demolish it, and build one in a more central situation, accordingly in March 1801, it was taken down, and in July following, another raised in the Borough; and so far finished, as to perform service in by the November following, and on the next season it was walled; and in January, 1804, the ground floor was sold at public vendue for the purpose of building the pews and seats thereon and finishing the Church, and the money raised in the sales amounted to between six and seven hundred dollars.—The work has gone on with christian zeal, in harmony and love. The expence of the building has amounted to about three thousand five hundred dollars, all which has been collected very readily by voluntary subscriptions.

Isaac Hinman and William Peet were the acting committee through the whole building; all which has been conducted, in harmony, with good prudence, strict economy, and a degree of elegance and taste, which does honour to the committee and adds respectability to the place.

FOR THE CHURCHMAN'S MAGAZINE.

A DIALOGUE BETWEEN A CLERGYMAN, AND HIS PARISHIONER.

P.—Rev. Sir, I have thought upon the observations you made to me, the last time I conversed with you.—That it was the absolute duty of every Christian of age and understanding, to partake of the Lord's supper, or to furnish

themselves with such an excuse as they think will satisfy Christ the judge of the world, when he shall ask them at the last day, why they did not comply with that command of his, the night before his death. "*Do this in remembrance of me.*"—And the more I think upon it, the less able I am to find out any such excuse, as I believe will satisfy that Judge.—I am, therefore, resolved, to waste no more time in pursuit of an excuse for my neglect and disobedience, but set about what I believe to be my duty, and make excuses needless.—Having a sincere desire to learn and do what I ought to do, I earnestly entreat your assistance, in instructing and pointing out to me the path of duty.

C.—I rejoice that it has pleased God, to bring to your mind the observations I made, and to animate you with the noble resolution of setting about your duty, without delay.—Assure yourself that you would have lived and died, without excuse, had you neglected it.—For this command of Christ being given to none but the Apostles in person, will either be obligatory upon none but the Apostles, or it will embrace all Christians of age and understanding. That the Apostles understood it to be binding upon all Christians, as well as themselves, appears from the practice immediately following (which is always the best expounder of a law) which was, that the Apostles, and other Christians met together in religious assemblies and partook alike of the Lord's supper.—That this was the custom of the Churches, where the Apostles were not present appears from the history of the Corinthian Christians abusing this sacrament (1 Cor. chap. xi) also from the Christians communicating in bread and wine, in order to deter them from eating things offered to Idols.—In which argument the Apostle makes this communicating a badge of their belonging to Christ; as the eating things offered to idols, was the token of an Idolator, of course it is evident that he supposes all Christians under obligation as occasion should offer to communicate.—And if it had not in his time been the custom for Christians to come to the Lord's supper, his argument in the tenth chapter would have been of no force at all. And if it had not been their duty to come to the sacrament he would not in the eleventh chapter have reproved them for coming in so irreverent and disorderly a manner, but would have forbidden their coming at all; for why should they commemorate Christ's death unworthily, upon their peril, when there was no obligation on them to commemorate it at all? Since therefore he bids them "*examine themselves,*" and come, he knows that it is absolutely necessary that they should come; and this obligation could only arise from Christ's command given to the Apostles at his last supper, and repeated to St. Paul personally, by Christ himself. From which, you may see, that all Christians, are certainly under obligation to come to the Lord's Table; and that no one should exempt himself from obeying this command, whom Christ hath not exempted.—Let those, therefore, look well to it, who neglect or refuse to partake of the Lord's Supper. As to the instruction you ask of me, I know it to be my duty to afford you all the light, and to give you all the information within my power; I shall therefore lead you to, and lay before you the instructions of that branch of the Christian Church, of which you are a member, and she will teach you what you ought to know and do, and direct you in the way of Knowledge and the path of duty. If therefore you understand, First, what a Sacrament is; 2dly why the Sacrament of the Lord's supper was ordained; 3dly what the benefits are of which we are made partakers thereby; lastly, what is required of those who come to the Lord's supper; you will sufficiently understand your duty. You will know all that the Church requires of you. And this you are to learn from the Church Catechism, and the Communion service; this, as it is the most plain and easy, so it is doubtless the safest method of instruction, and what you may depend upon.

[To be continued.]

THE OCEAN OF LIFE, AN ALLEGORY.

WHEN we behold with attention the various vicissitudes of human life, we cannot but perceive that although at first view they may appear equally chequered by the glowing colours of prosperity and the dark tints of adversity, yet upon a nearer inspection the latter will be found to predominate. Painful indeed would be the contemplation and lamentable the situation of mankind

were they left in this vale of sorrow without a guide to direct their footsteps and without the hopes of receiving an abundant recompence for the toils and dangers which they are fated to undergo. This guide and these hopes are kindly afforded them by the beneficent creator who is never forgetful of the needy or deaf to the prayers of the supplicant.

Such were the reflections which occupied my thoughts until I retired to rest, when sportive fancy, ever most employed when the body is tasting the sweets of repose, assumed the sceptre.

I imagined myself embarked upon an ocean whose vast expanse was further than the human eye could reach. On every side I beheld myriads of little vessels gliding upon the surface of the deep. As I contemplated this scene with mingled emotions of fear and admiration, a form appeared before me whose commanding brow as it struck the beholders with awe pronounced him more than human. A transparent robe, surpassing even the snow in whiteness, gracefully flowed over his polished limbs. His waist was encircled by a radiant golden zone upon which was inscribed his sacred office;—Genius of Truth. An emotion which we feel in the presence of a superior being, and which can better be conceived than expressed, made me shrink abashed from his presence. Conscious of my inferiority I was unable to bear the piercing glances of his eye but waited, with averted looks, to hear the purport of his commission.

“Child of the dust,” said he, “listen with attention to the voice of instruction. The vast collection of water which thou seest before thee, is called the Ocean of Life. Those who are embarked upon its surface are like thyself in quest of some harbour where neither storms nor tempests will ever disturb their repose and where they may ever remain without exposure to their merciless fury. Contemplate the scene with attention and never let its impressions be erased from thy memory. Happy will be thy lot if the faults and misconduct of others teach thee to avoid the whirlpools which cause their destruction.” Here the Genius ceased speaking and beholding me with a smile of benignity, vanished from my view.

I now turned to behold the prospect presented for my contemplation. I saw myself surrounded by beings, some of whom professed indeed, to direct their course towards the same haven, yet were disunited in their opinions concerning its situation and the government of the country where they were to reside;—others openly avowed their disbelief of the existence of such a country, and maintained, that after having been tossed upon the tempestuous waves they should at length be overwhelmed in the boisterous element and remain buried in an eternal sleep.

By my enquiries I learnt that the sovereign who had so kindly offered them his favour and protection, had sent his only son to assist them in their voyage. By him they were supplied with a set of accurate charts, well-constructed rudders and unerring compasses. His good intentions were however in some measure frustrated. A number of unskilful workmen engaged to correct the charts and make the rudders and compasses more accurate. To mention the consequences is needless. The former class of beings, therefore, were possessed of both these instruments, but the forms of the one were so different and the direction of the other so variable and uncertain that upon the greater part of them little dependence could be placed. Often would they, by their deceitful guidance, hurry the unthinking wretches upon the hidden rocks of error, while they spread every sail to the wind and fondly imagined themselves waited towards the haven of bliss. The latter rejected every guide and every assistance as unavailing. They were not however entirely destitute of direction as they were supplied with a number of pilots, who, instead of conducting them to a place of safety, seemed mostly engaged in compelling them to enter the impetuous current of vice. Their escape was then almost impossible; they were forced along the stream, the companions of infamy, until at length they were consigned to the dark shades of oblivion.

Such were the most important characteristics which distinguished these two classes of beings; but those which were equally applicable to both were by far the most numerous. Both were employed in gathering the weeds and filth which floated upon the surface, and both were alike incessant in their exertions, alike arduous in this strange pursuit. With these weeds they continually decked their slender barks and each in proportion to the quantity he possessed, was either beheld with the sneers of contempt or the smiles of con-

placency. Some indeed were possessed of sufficient wisdom to despise those extrinsic decorations and only directed their attention to stop the many chasms which were continually made in their vessels by the raging billows. The conduct of these afforded a continual source of amusement to the rest, and they were considered as the proper marks at which others might aim the shafts of ridicule.

I also observed that some parts of this immense ocean were violently agitated by tempestuous winds, while others, calm and untroubled, seemed only to be fanned by the cooling zephyrs. Those who were tossed upon the former, appeared to struggle beneath a load of wretchedness and woe; those who floated upon the latter, regardless of their miserable companions, were engaged in the pursuit of happiness they could never realize. Intoxicated with pleasure, they forgot the purpose for which they had embarked, and few, indeed, arrived at the long wished for haven. Alas! I exclaimed, how frail is the nature of man! Ever obnoxious to deceit, he grasps the airy phantom of happiness presented to his view, and engages in the most trivial employments instead of aiming at the acquirement of those joys which are the recompence of a virtuous life; joys which will never decay and which are only to be possessed in that region where the weary are set at rest and the wicked cease from troubling. While thus engaged in contemplating these mistaken mortals, I was not sensible that I also had fallen into the same false and fatal security which in them I had severely censured. Already was I irresistibly hurried towards the hidden but destructive rocks of error. The sensations of anguish at this discovery were so acute that while endeavouring to shun the impending danger I awoke.

A THOUGHT ON ATHEISM.

—“All is full of Jove!”—DAVIDEN'S VERSE.

ARE there on earth, who; bless'd with Reason's beam,
Can doubt the being of a power Supreme?
Explore the world, survey creation round;
At ev'ry view the Deity is found.
See! in the stars, his evidence hangs high!
The moon's his faithful witness in the sky.
Behold him in the ray of eve;
Behold! like Thomas; and like him, believe.
Suppose ye, these no principle require?
As well suppose a son without a sire!
Admit that God establish'd Nature's laws;
Or say, Effects may be without a Cause:
Admit a God, to govern, and sustain;
Or say, Chaotic darkness reigns again!

R. B.

MARRIAGES IN THE MONTH OF JANUARY, 1804.

MARRIED by the Rev. Mr. BALDWIN, Mr. WILLIAM PRINCE, of Weston, to Miss CHARLOTTE WHEELER, of Stratford.—Major EPHRAIM JOHN WILCOX, to Miss POLLY WHEELER, both of Stratford.—By the Rev. Mr. SHELTON, Mr. HILL MEER, to Miss CHARITY SHERWOOD, of Greenfield.

DEATHS IN JANUARY.

DIED at Stratford, Mr. JOSEPH THOMPSON, aged 36, very suddenly;—PHEBE SHERMAN, aged 17;—the Widow PICKET, aged 75;—KNEELAND WELLS, aged 26.—At Trumbull, SOLOMON PEET, aged 23.

ERRATA:—No. 1, page 4, 7th line from the top of the note, for “distinguished,” read *distinguishing*. Page 7, 11th line from the top, for “that Christmas may,” read that *Christians* may. Page 16, 2d line from the top, for “unlearned,” read *even learned*; and in the 4th line from this, for “could,” read *would*.

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[No. 3.]

THE

CLERGYMAN'S ADVICE TO HIS PARISHIONERS :

EXPLAINING WHAT THEY ARE TO BELIEVE AND DO IN ORDER TO
BE SAVED. ADDRESSED CHIEFLY TO THOSE WHO ARE OF THE
YOUNGER SORT.

Children, beloved in the Lord !

AS it has pleased Almighty God to call me, although greatly unworthy, to take care of some part of his holy Church ; so I am firmly persuaded, that He will one day require at my hands an account how I have discharged this trust. That I may not appear then wholly wanting in the performance of my duty, I take this method of addressing myself to *you*, putting every one of you in remembrance of the engagements ye are under by baptism ; explaining to you, in a familiar way, the whole *belief* and *practice* of a Christian ; and exhorting you to the performance of every Christian duty. And *God is my witness*, that I am very desirous that all of you, as ye grow in years, may grow also in *grace* ; that ye may all *know God from the least to the greatest*, and obey him as ye ought, living as becometh Christians, and *shining as lights in the world*.

Remember then, my dear Children, that there was once a time, when each of you was brought to God in baptism ; being entered into Christ's Church by the sprinkling of water, as he himself has appointed. The sprinkling of water may seem to you as a thing in itself of but small account, and so indeed it is ; but in baptism it is a matter of the utmost concern, insomuch that they who wilfully neglect it have no sort of title to the promises made to mankind in the gospel of Jesus Christ. For he has been pleased to make it the ordinary means of admitting persons into His Church ; and therefore without it no one can be said to be in covenant with God, or to have any assurance of being saved. *Except a man be born of water and of the spirit*, (says our blessed Saviour) *he cannot enter into the kingdom of God* : and, *He that believeth, and is baptized, shall be saved*. For this reason ye were baptized, when as yet ye were *infants* ; and, from the beginning, it has been a custom in the Church to do the same : for our forefathers thought very justly, that it could never be too early to enter into covenant with God. And provided any security could be given, that children, when grown up, should be taught what had been done for them, and instructed how to perform the *engagements* which were entered into in their names, it seems to them most expedient to admit such to baptism although the children were not then capable of fulfilling the terms of it. This gave occasion for the requiring of sureties, or what we call *godfathers* and *godmothers*, in infant baptism ; persons who have been baptized themselves, and are of good and pious conversation in the Church. These undertake to teach the children they have answered for at the time of baptism (as soon as they are able to learn) *what a solemn vow, promise and profession, they have made by*

them their sureties. They are to instruct them in the nature of baptism, and the obligations they are under thereby; to exhort them to hear frequently the word of God; to see that they are taught to read and understand the Creed, the Lord's Prayer, and the Ten Commandments, in their own mother tongue; and, finally, they are to take care that they be virtuously brought up to lead a godly and a Christian life.

These instructions, I trust, ye have received from your own godfathers and godmothers; or at least from your parents, whose duty it is also to give you religious instruction. Permit me to join with them in this good work; as, by God's appointment, I also have a share with them in the care of your souls.—*Simon*, (saith our blessed Saviour) *lovest thou me more than these? He saith unto Him, Yea, Lord; thou knowest that I love Thee. He then saith unto him, Feed my Lambs.* The teaching of youth the grounds of Christianity, and instilling into them the principles of it in their tender years, is, it seems, a necessary consequence of the love of Christ, and the principal duty of the ministers of the Church. And besides the benefit which ye yourselves may receive from me in this labour of love, it may not be unprofitable to those of riper years; who, when they see the instructions here given to you, may be led to reflect upon themselves, and may from hence take occasion of ordering their lives more suitably to their Christian calling.

First, then, let me, in a few words, acquaint you with the nature and advantages of that most holy religion into which ye are baptized. It is a religion built upon the surest foundation, no less than the hopes and expectations of good men in all ages; the testimony of *prophecies*, even from the beginning of the world; and the actual revelation which God was pleased to make of himself to mankind, by sending *His blessed Son* to dwell amongst them: who in their flesh, and with their infirmities, but without sin, did, for some space of time, wholly employ himself in teaching them the way to everlasting life, confirming the truth of what he said by many *miracles*, which no one could have wrought except he had been sent from God. This holy person, called in scripture *the Word of God*; who, *in the beginning was with God, and was God*; by whom the world is said to have been made, and all things therein; and who was of such high dignity that he *thought it no robbery to be equal with God*: this holy person, I say, did constantly and openly teach all men where ever he came, that there would be most certainly a future state of rewards and punishments; to which all men, in all parts of the earth, from the beginning of the world to the end of it, shall be called by a general resurrection of their bodies from the dead, and shall stand at the seat of his judgment, to receive their sentence from Him, according to what they have done in their lives, *whether it be good or evil*. Further; he taught them, that there was no way of being reconciled to God, but *through Him*: that God's anger against them for the transgression of their first parents, and their own actual sins, can only be pacified by a stedfast belief in Him and his doctrines, and by a sincere and willing obedience to his commands: that although repentance makes no amends for faults that are past, and therefore is of no value in the sight of God; yet, if real, and not too long delayed, it will be accepted through faith in Him, and through the merits of His sufferings and death: that thereby all sins will be forgiven to men, be they ever so great, or ever so often repeated: that whatsoever they shall ask of God faithfully, in His name, and shall be convenient for them, shall be granted: that, as he was himself a sacrifice and atonement for the sins of men, so He would continue, to the end of the world, a Mediator for them with God, always soliciting their pardon; and that, during his absence from them, and whilst He was employed in this good and charitable office, He would cause the holy Spirit of God to reside amongst them, assisting and comforting them under all the trials and temptations of this mortal state, and preparing them for an eternal state of happiness and glory.

This is the sum and substance of the Christian profession. And, blessed be God's holy name, who has given you an opportunity of taking it upon you. Make it your constant prayer to God, that He would be pleased to endow you with *that wisdom which is from above*; that he would enlighten your minds with the knowledge of your duty, and give you grace to practise it; that you may lead your lives answerably to this profession, and finally obtain the promise of everlasting life.

But to be more particular: if ye would learn further, what are the benefits ye reap from being *Christians*; ye will find them briefly, yet fully summed up in the Catechism of our Church, which ye were once taught to repeat, and do now (I hope) desire to understand. It is there said, that by baptism ye are made *members of Christ, children of God, and inheritors of the kingdom of heaven*. These are privileges so great and glorious, that human nature might well be thought incapable of them. But so far has it pleased Almighty God to be mindful of man, and so much has his love abounded towards us in Christ Jesus, that ye are most certain of all these advantages, if ye behave in all things as becometh *Christians*.

In the first place, ye are *members of Christ*; united, not to His natural body (for that were a thing impossible) but to His spiritual body, which is *the Church*; that congregation of faithful men, in which the pure word of God is preached, and the sacraments are duly administered, according to Christ's ordinance, by bishops, priests and deacons; which orders of ministers, it is evident unto all men, diligently reading holy Scripture and ancient authors, have been in Christ's Church from the Apostles' time.* This society of men our blessed Saviour is pleased to call *his body*, of which He himself is the head. *The Church* (says St. Paul) *is the body of Christ, and Christ is the head of the body, the Church*. And as the members of the natural body, being united to the head, do receive life, and sense, and motion from thence; so Christians, as members of the Church, being united in Christ, receive spiritual life and motion from Him. *By him all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God*. Again, *as the body* (that is, the natural body) *is one, and hath many members; and all the members of that one body, being many, are yet but one body; so also is Christ* (that is, the Church of Christ:) *for by one spirit we are all baptized into one body*. And as we have many members in one body, and all the members have not the same office; so we, being many are one body in Christ. Therefore ye are the *body of Christ, and members in particular*. Now, by being members of Christ ye are assured that ye are continually under the more especial care and direction of God's Holy Spirit: that, as the head contrives and orders every thing for the support and welfare of the members of your own bodies; so does Christ, your head, always watch over and preserve you. Nay, ye are now become particular objects of his tenderness and pity; for as in your own bodies, when any one of the members is hurt the head suffers with it; so is Christ your head, concerned in all your afflictions, and will either deliver you out of them, or support you under them, and in the end turn them to your advantage. Now, if this is the case of those who are so happy as to be *members of Christ*, consider the deplorable state of such persons as remain excluded from the Christian Church, notwithstanding the frequent opportunities they have had of entering into it. As they have not yet *put on Christ*, most certain it is that they are still *dead in their trespasses and sins*. And, although they should perform good works, yet not being first reconciled to God through Jesus Christ, their goodness is nothing worth. Consider likewise the still more deplorable state of those persons, who having entered into covenant with God by baptism, do afterwards divide themselves from the Church of Christ, and cut themselves off from that body of which they were members. Such are they (if any such there be) who have entirely renounced their Christianity: such are they also, who have wholly abandoned and given up themselves to a wicked course of life.

In the first ages of the Christian Church, it was usual to cut off such members from the body of Christ by excommunication; that is, they were turned out of the Church for a time, and not suffered to communicate with other Christians, until they had repented of their faults. This power was given to his Church by Christ himself, when he tells his Apostles, that *Whatsoever they bound on earth should be bound in heaven; and, whatsoever they loosed on earth should be loosed in heaven*. The Church at present is cautious and tender in the use of this authority; more so perhaps than is consistent with its own peace, or the good of souls. But wicked and profligate men, although they are suffered to continue in the Church, are by no means members of Christ's body; no more than a dry withered branch is a part of the vine, because it

* Articles of religion, and preface to the form and manner of making, ordaining, and consecrating bishops, priests, and deacons.

is not cut off from the vine ; or a dead mortified limb is a part of the body, because it is not separated from the body. As they are grown useless, being *past feeling*, they are an incumbrance to the body, and may probably do great hurt to it ; but they cannot themselves receive any benefit from it ; for they are not vitally united to Christ, who is the head of it, and therefore they do not partake of the influences of His grace, neither are they quickened by his Holy Spirit. Finally, consider that as ye are now become members of Christ's body, *the Church*, by baptism ; ye ought not only to reverence Christ, who is your head, but also to *love one another*. The members of your own bodies teach you this useful lesson ; for, *they* never abuse, nor injure one another ; on the contrary, if any one of the members is hurt, all the rest immediately join in comforting and cherishing it. And so it should be amongst Christians, or the members of Christ's body ; according to the Apostle, *All the members should have the same care, one for another : and whether one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it*. For think with yourselves how unnatural it would be for a man to hurt *himself* ; how strange if the hand should strike the foot, or the foot should trample upon the hand. But so it is with Christians, when they envy or quarrel with one another : if one member is hurt, the whole body is wounded, and the head is grieved : that is, the Church of Christ is disgraced, and Christ, who is the head of it, is provoked thereby. There is now then so close an union amongst you, that, out of very *self-interest*, ye ought to do good one to another ; for if ye are not at peace one with another, ye are divided against yourselves. It may be said very properly of you in your present situation, that *the merciful man doeth good to his own soul, but he that is cruel troubleth his own flesh*. For he amongst you who assists another, is so nearly related to him, that he may be said to be a *benefactor to himself* ; and he that injures another may, upon the same account, be said to be *his own enemy*. [To be Continued.]

SOME ECCLESIASTICAL TERMS EXPLAINED, BY WAY OF QUESTION AND ANSWER. Continued from No. 2. page 23.

Q. Why is the first day in Lent called Ash-Wednesday ?

A. Because in former times Christians sprinkled ashes on their heads, in their solemn mourning on this day.

Q. What is Lent ?

A. Lent signifies spring in the Saxon language, and with us it signifies the Spring-Fast.

Q. Why is the first Sunday in Lent called Quadragesima ?

A. Because it is about the Quadragesima, that is, the fortieth day before our Saviour's resurrection.

Q. Why doth this time of fasting, or abstinence continue forty days ?

A. In remembrance of our Saviour's fasting forty days for our sake.

Q. Why is the Sunday before Lent called Quinquagesima and the second, and third Sundays before it called Sexagesima and Septuagesima ?

A. These are Latin numbers ; and the full numbers of fifty, sixty, and seventy are used with reference to the forty days of Lent ; to put us in mind to prepare for that antient, and solemn time of fasting and prayer.

OF THE EPIPHANY.

THE word *Epiphany*, signifying *manifestation*, was antiently applied as well to Christmas day, when Christ was manifested in the flesh, as to this day, when he was manifested by a star to the Gentiles.

The principal design of the Church in celebrating this day, is, to shew our gratitude towards God, for manifesting the gospel to the Gentile world ; thus vouchsafing to them equal privileges with the Jews ; the first instance of which divine favour, was in declaring the birth of Christ to the wise men of the East.

There are three manifestations of our Saviour commemorated on this day ; that by a star conducting the wise-men ; that of the glorious Trinity at his

baptism, mentioned in the 2nd lesson of the morning prayer; thirdly, that manifestation of his divinity, by turning water into wine, which is contained in the 2nd lesson for the evening service.

The first lesson contains prophecies of the increase of the Church, by the abundant accession of the Gentiles, of which the epistle contains the completion, giving an account of the mystery of the gospel being revealed to them. The collect and gospel are the same, as were used in the ancient offices, but the epistle was inserted at the first compiling of the Liturgy, instead of part of Isaiah lx. which is now read for the first lesson in the morning.

OF THE SUNDAYS AFTER EPIPHANY.

FROM Christmas to Epiphany the Church's design, in all her proper services, is, to set forth the *humanity* of our Saviour, and to manifest him in the flesh; but from the Epiphany to Septuagesima Sunday, and more especially in the four following Sundays, she endeavours to manifest his *divinity* by recounting to us, in the gospels, some of his first miracles and manifestations of his divine power. The design of the epistles, on these Sundays, is, to excite us to imitate Christ, as far as we can, and to manifest ourselves his disciples, by a constant practice of all Christian virtues.

The Collects, Epistles, and Gospels for the five first Sundays after Epiphany, are all of them the same as in the Sacramentary of Gregory the Great, except, that the collect for the 4th Sunday, was a little altered at the restoration, and that before the reformation, the epistle for that day was the same, as the epistle for the first Sunday in Advent.

The Collect, Epistle, and Gospel, for the 6th Sunday, were all added at the restoration, till when, if there happened to be six Sundays after Epiphany, the collect, epistle, and gospel for the 5th Sunday were repeated.

[To be continued.]

ON THE CHURCH CATECHISM.

LECTURE II.

ROMANS xviii. 19.—*I know him, says God, that he will command his children and his household after him, and they shall keep the way of the Lord.*

WHEN we consider the excellence of that religion which God has been pleased to reveal by the ministry of Christ and his Apostles, we have some reason to expect that the professors of that religion should be more holy, wise, and good than other people. That those who are called by the distinguishing title of Christians, should be known from all other men by the purity of their lives, and conversation. To this end, Christ came into the world; that having freed man from the power and dominion of sin, he might purify unto himself a *peculiar people, zealous of good works*. If, therefore, this end be not answered, if being freed from sin, we continue longer therein, if those who are baptized into Christ, live as if they knew not Christ, we do, so far at least, as we are concerned, render ineffectual the plan which God has laid for the salvation of sinners.

Nevertheless, however grievous the reflection may be, too true it is, that of those who frequent the service of the Church, who hear the word of God read, and preached week after week, many are for the most part as ignorant and as bad as other men. This may, in a great measure, be attributed to want of due attention having been paid to children at their setting out in the world. If after having been baptized into the Church, children are never taught what that service means, it is not to be wondered at, that the service itself should grow into disrepute, and that professors of Christianity should not be found to differ in this respect from other men. The misfortune is, that generally speaking, we satisfy ourselves with bare names. We call ourselves Christians for the most part upon no other ground than because our fathers did so before us, or because we happen to be born in a Christian country. Up

the same principle, had we been born in Asia, we should have been Mahomedans ; or had Providence placed us among the Savage nations, our religion had been Paganism. But it is one thing to be called a Christian, and to profess a religion because it happens to be the religion of our country ; and quite another thing to be a Christian according to the spirit and tenor of the Christian dispensation. In the one case we may indeed deceive men ; but God, it is to be remembered, knows at all times them that are his. The picture of a man is not a man ; neither is the form of Christianity the substance of it.

The foundation stone must be well laid. Children must be trained up in the way they should go, they must be taught what it is to be Christians, if we hope they should ever become such. With this view, the custom of catechising was originally introduced into the Christian Church ; the end designed to be answered by it being to instruct, and establish all baptized persons in the principles of that religion which they profess ; that they may be built up in their most holy faith and be made wise unto salvation.

Those who take upon themselves any engagement, must be satisfied that they ought to take the first opportunity of making themselves acquainted with the conditions of it ; otherwise it is not to be expected that they should observe it. The engagement by which as Christians you are held bound ; and upon the fulfilment of which your everlasting salvation depends ; was taken upon you when admitted into the Church of Christ by baptism. To make you acquainted with the conditions of this engagement is the design of our Church Catechism, which is accordingly well calculated for this purpose.—When you know the meaning of that solemn promise made to God in your baptism, you will then be able to judge in what manner you have kept it ; for keep it you must, if you expect to be happy. That you may have a right understanding of this subject, is the design of these Lectures, that you may become Christians, not in name and profession only, but in deed and in truth.

By the word Catechism, is generally understood, a short instruction by way of question and answer ; and by the Church Catechism, that particular instruction necessary to be learned and understood by every person who is baptized, before he comes to the Bishop to be confirmed. This instruction the Church to which you belong has wisely provided for the use of her young members, that they might become acquainted with the things necessary for them to know, in order to their being saved from everlasting misery. These things may be reduced to two general heads :—First, the knowledge of the gospel covenant. The knowledge and proper use of the means of grace.—The word covenant, in the general sense of it, signifies an agreement whereby two parties are bound to each other upon certain conditions. The first covenant, commonly called the covenant of works, God made with Adam in Paradise. The conditions of it were, that man should possess life and happiness upon his performing perfect obedience to the law of his Maker. This covenant being broken by Adam's wilful transgression, it pleased God to enter into a second covenant with him. This covenant, distinguished by the title of the covenant of grace, or mercy through Jesus Christ, God made with Adam immediately after his fall. By virtue of which covenant, God, on his part, promises to man a pardon, grace to enable him to fulfil his duty, and eternal life after death. Man in order to secure to himself the performance of these conditions, promises, on his part, an hearty repentance of past sins, a lively faith in God's mercy through Christ, and an earnest endeavour to keep God's commandments for the time to come. Such are the conditions of that covenant under which Christians now live, and in consequence of which they become members of Christ, children of God, and inheritors of the kingdom of heaven. This covenant, by way of distinction, is called the gospel covenant ; or the covenant of good news to fallen man ; because it holds forth to him the terms, or conditions upon which he may become forever happy. By means of grace, you are to understand those means which God has appointed to convey his grace to us. By the grace of God, you are to understand the assistance of God, the blessing of his spirit, which is freely and graciously bestowed upon man for the purpose of enabling him to do those good things which he would not otherwise be able to do ; and to avoid those evil courses which he must otherwise necessarily fall into.—“By the grace of God ;” says St. Paul, I am what I am.” And the same must be said by every man who calls himself a Christian. The strength of Christ being made perfect in our weakness.

Since the grace of God is so necessary for you, that you cannot possibly do any good thing without it, it becomes a matter of the first importance with you to know by what means this grace is to be obtained. The instruction which our Church recommends to your attention under the name of a Catechism, is intended to give Christians the necessary information upon this subject.— This Catechism instructs you in the nature of the gospel covenant; it acquaints you with the conditions necessary to be observed as your part of that covenant, in order that you may be entitled to the performances of those promises which God has been graciously pleased to make to you on his part. It also points out to you, and teaches you how to make a proper use of those means of grace, by which God has appointed to convey to you that spiritual assistance, by which alone you are enabled to fulfil any part of your duty; so that from this little short introduction duly attended do, you will know every thing which as Christians you must know, in order that you may be saved. May God give us all grace, to see the Catechism in this light; in which case we shall be very thankful to Almighty God, for having brought us into a Church which has thus wisely provided for the instruction of her members. And when this Catechism is put into our hands, and we are told from time to time that we must learn it, understand it, and be directed by it, if we wish to please God and be happy; it will in a great measure be our own faults, if we do not become good Christians.—[To be continued.]

OF JUSTIFICATION BY FAITH.—Concluded from No. 2. page 26.

IN two respects it is strictly true that a man is not justified by works, or by the deeds of the law. "The scriptures have concluded all under sin." No one therefore can claim eternal life from the merits of his own obedience.—His own works will condemn him. God in his wisdom has appointed the mediation of Jesus Christ as the only way for fallen man to pardon and life. As we are lost upon the ground of our own works, Christ has proposed to us salvation upon another and better foundation; the merits of his own mediation. As it would be totally inconsistent with the purity and holiness of God's nature to propose salvation on any other condition than that of a righteous and godly life; so the gospel still requires of the Christian purity both in thought and deed. Here we may see the reason that we are required to work out our own salvation, though Christ has died to atone for our sins. He has redeemed us from that law which it was no longer possible for us to fulfil, and has given us new laws of his own which may easily be performed by every one. "My yoke is easy"—he says—"my burden light." His law is no less pure than that first given to Adam;—as pure indeed as God himself is pure (and no other indeed could he give) and yet, wonderful to tell, it is a law which will save sinners!—a law which admits of pardon for sins past, upon the condition of repentance and faith in the merits of Christ; a law or system in which "mercy and truth are met together; righteousness and peace have kissed each other!" Faith is the principle on which we are justified, because we have no merits of our own; but still faith itself is acceptable no farther than it produces obedience to the laws of Christ; who died not to excuse our obedience to his own laws,—it would be nonsense to suppose it; but to render that obedience effectual to our salvation.

Nor are Christians "justified by the deeds of the law" given to Israel as a congregation. The ordinances of that law looked forward to Christ "who should come." When he had come and fulfilled the significance of every ordinance, it expired, of course, as no longer proper; and to regard it after, was in effect a denial that Christ had come. Hence he was of no effect to those under the law, through want of faith and submission to God's righteousness.— This matter is fully explained in the epistles to the Romans and Galatians.

From this view of the subject, you may see too, that there is no manner of disagreement between the apostles Paul and James, respecting justification by faith. St. Paul shews the vanity of trusting in works, as they stand opposed to faith and works by, and through which men expect to be justified for their own merits; as the Jews did, from their observance of the Mosaic law, and the Gentiles for their moral virtue. He shews that both will be insufficient with-

out an interest in Christ, who alone can atone for those sins of which all are guilty.

On the other hand, St. James speaks of works wrought through faith, or such works as the gospel requires of its professors. Of course what the one includes in the single word *faith*, the other expresses by two words *faith* and *works*. "Seeth thou," he says, "how faith wrought with Abraham's works; and by works was faith made perfect." St. Paul illustrates his argument by the same example, and shows the Jews that the merits of Abraham's offering his son, consisted in his belief of God's word and obedience to his command, and not from any goodness in the work itself; for if he had done the same deed of his own accord, to claim merit to himself, like those who offered their seed to Moloch, it would have been sinful—would have been his own *self-righteousness*. By this he would shew us that no works are profitable unto salvation any farther than they are a submission to the will of God. Whilst St. James produces the same example to shew the necessity of actually submitting to God's will, and doing those works which he has ordained for us to walk in, which if we do not our faith is vain. One of them tells us that what alone renders our works acceptable to God, is their conformity to his will;—whilst the other with equal truth informs us that except we do thus conform to his will we shall not be accepted. Where then is their contradiction? They are perfectly consistent, and between them teach us to avoid two dangerous extremes:—teach us neither to trust to our own works, nor neglect those which God requires of us:—teach us that faith is not given to excuse our doing good works; but to enable us to do such works and such only as are pleasing in God's sight. St. Paul teaches us to trust in God only through the merits of Christ, in opposition to all who are inclined to rely on the merits of the outward deed: whilst St. James warns us of the danger of making that trust an excuse for neglecting our duty, in answer to those who thought that their faith would save them without any Christian work.

And from both apostles we learn this very important truth in practical religion; that they who sincerely endeavour to live as the gospel directs, and to obey the precepts of Jesus Christ, cannot, generally speaking, be guilty of trusting in their own merits. The reason of this is obvious; as all the ordinances of the gospel are founded upon, and refer us to the redemption of Jesus Christ; so are they the best and indeed the only evidence we can give that we look unto him alone for salvation:—that we put no trust or confidence in ourselves. Thus for example, if we receive his sacraments, what is it on our part but the most solemn declaration that we durst not trust in ourselves? That we look unto him alone, who died for our sins, and rose again for our justification? When the Christian prays it is through the name of Christ as the only prevailing intercessor. He presumes to ask nothing in his own name, but humbly acknowledges his own unworthiness. In a word, every Christian duty is founded upon the idea of man's insufficiency to merit salvation, and therefore when you strive as the gospel directs to work out your own salvation, you give the best, the strongest evidence that you depend not upon your own works.

X.

FOR THE CHURCHMAN'S MAGAZINE.

AN IDEA OF THE WORD CHURCH.

First. **T**HE WORD CHURCH, (in the original, *Ecclesia*) in its primary sense denotes a *calling out of*. In Genesis, ch. iii. v. 9. we read that God called Adam from among the trees of Eden; and in the gospels, Christ tells his disciples, and in them all faithful followers, *I have called you out of the world*; and the same idea is continued, and denotes a regularly constituted family, of which Christ is both the Redeemer and Lord.

Second. This word frequently implies the Church universal or Catholic; the whole body of the faithful spread over the face of the earth. Irenæus and Origen frequently mention *the Church under heaven*. Polycarp, at the hour of his martyrdom prayed for *the Catholic Church*; and Dionysius Alexandrinus stiles the persecuting Emperor Marcian, *a warrior against the Catholic Church of God*.

Third. This word frequently denotes a particular Church, or company of believers, (*Cœtus fidelium*) who at one time, and at one and the same place, associate together, and unanimously concur in the participation of *all the institutions and ordinances of Jesus Christ with their proper pastors or ministers*. Thus Irenæus mentions *the Church which is in any place*; Euseb. lib. 2. lib. 56.—And Dionysius Alexandrinus writes that when he was banished to Cephus, in Lybia, there came so many Christians to him, that *even there he had a Church*. Tertullian thinks that *three* are sufficient to constitute a Church. "*Ubi tres, ibi Ecclesia.*" Exhort. ad Castitat. p. 457.—In this sense we are to understand the Church of Rome, Alexandria, Antioch, Smyrna, Athens, or the Church in any other place whatever, assembled as a congregation with one heart and one mouth to offer up their appointed sacrifice of prayer and praise, according to their several liturgical forms and usages.

Fourth. This word is used by Cyprian to denote the aggregate or collection of many Churches; (Ephs. vii. 1.) *The Church of God in Numidia. The Church of God in Africa, &c.*

Fifth. This word sometimes denotes the places of public worship; whether parochial, or domestic.—In the writings of St. Paul, we read of the latter, *the Church which is in thy house*. And Clemens Alexandrinus exhorts, that *all persons should, with all modesty and humility, enter into the Church*.—And St. Paul interrogates the irregular Christians of Corinth, saying, *what! have ye not houses to eat and to drink in, despise ye the Church of God, &c.*

Sixth. This word principally respects what is commonly called the visible, but it frequently occurs for the invisible Church, the spiritual kingdom of God within all those, who by their union with their blessed Redeemer, continually live by faith and not by sight, looking for and hastening unto the coming of our Lord Jesus Christ, the Lord of glory to eternal life. In this sense we may understand Tertullian, when he says that *Christ had espoused the Church, and there was a spiritual marriage between him and her*. And Irenæus says, *that the Church was fitted and framed according to the form or model of the Son of God*.—Others of the fathers use this word in the very same sense; and our Church in like manner confesses her belief in the *invisible communion of Saints*.

Seventh. This word likewise frequently denotes the *faith and doctrine of the Church*. Thus Irenæus prays, *that the heretics might be reclaimed and converted to the Church of God*; and exhorts Christians *not to follow heretics, but adhere to the Church*.

Lastly. The common acceptation of the word *Church*, in its primary and apostolical intention, is, that of a particular congregation, whether great or small; that is, a society of Christians meeting together in unity and love, with one heart and one soul, and in one place, under their proper pastor or minister regularly and Episcopally ordained (by virtue of a commission given to the *priesthood*, by our Lord himself, the chief bishop of our souls) for the performance of religious worship, and the exercise of Christian discipline, &c. *Go ye into all the world and preach the gospel to every creature, &c.* was the original indefeasible charter invested in the hands of the apostles, and by and from them, conveyed to all those, that shall ever be *sent* (lineally and successively sent) upon the same important errand; *such* governors of the Church, maintain, as far as they can, its ancient *spirit*, as well as *form*, together with its undoubted rights and privileges.

FOR THE CHURCHMAN'S MAGAZINE.

A DIALOGUE BETWEEN A CLERGYMAN, AND HIS PARISHIONER.

Continued from No. 2. page 30.

P. I see abundance of reason in what you say, and a great deal of security in following the directions of the Church, to which I assure you, sir, I shall pay the strictest attention.—Please sir, to let me know, Firstly, what you mean by the word sacrament.

E

C.—“I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.” So that there are two parts in a sacrament, an outward and visible sign. Something that you can see, and something signified which you cannot see; that is, “an inward and spiritual grace,” which God gives to us. And this outward and visible sign, is instituted and ordained by Christ himself, as a means by which we receive this inward and spiritual grace; it is the instrument by and through which the grace of God is conveyed to the souls of men. And moreover this outward and visible sign, is as a pledge to assure us of that inward grace; that is, we are assured to receive this inward and spiritual grace, if qualified as Christ requires, as sure as we make use of the outward and visible means. And since it is the same all gracious Redeemer who instituted the outward and visible sign, who is to bestow the inward and spiritual grace; the duly partaking of the outward sign must needs be as a pledge to assure us that we shall receive that inward and spiritual grace; that he will by the power of his spirit, though in a manner unknown to us, convey and confirm to us in *baptism*; and convey and confirm in the *Lord's supper*, to every worthy receiver thereof, the divine grace signified thereby, according to his most true promise.—Thus for instance, in the sacrament of baptism there are two things:—First, the outward and visible sign or form, which is “water wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost,” instituted by Christ.—Secondly, the inward and spiritual grace, which is “a death unto sin and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.” Here the outward and visible sign, or the being baptized in the manner and form prescribed by our blessed Saviour, is the means by which the party baptized (if rightly qualified by *faith* and *repentance*) receives the grace of having all his actual sins forgiven, and the sin of *Adam* so far as he is concerned. A title to the holy spirit, as being the life of that body of which he is thereby made a member.—The assurance that a sincere and universal obedience to the laws of the gospel, will be accepted though it be imperfect.—And that if the person baptized should be so unhappy as to pollute his baptism by wilful sin, God will notwithstanding pardon him upon sincere repentance. This outward and visible sign, is also a *mean* by which all *infants* receive the gracious benefits of being cleansed from their original pollution, of becoming members of the body of Christ, and entitled to all the benefits of his death.

P.—But Rev. sir, suffer me here to ask, whether the death unto sin, and a new birth unto righteousness, do not intimate the conditions, on man's part, on which he enters into covenant with God in baptism?

C.—Every one indeed who is baptized does thereby engage and stipulate, to die to sin, and live to God: that is, to forsake sin, and live a life of obedience to the gospel. But the grace of baptism, is something bestowed and promised by God on his part, and therefore, a death unto sin, does here signify the pardon of past sins, to him who is duly baptized: and a new birth unto righteousness, is the promise of God's grace to assist the baptized person in living righteously for the time to come. For every one who is qualified (by faith and repentance) to come to baptism, and is baptized according to the institution of Christ, is actually forgiven all his past sins, is translated from a state of nature to a state of grace; he is also obliged to die to sin and live to God; “to crucify the old man, continually to mortify his evil and corrupt affections, and daily to proceed in all virtue and godliness of living.” We are by nature born in sin, and children of wrath. We inherit the corrupt propensities of fallen *Adam*, and are therefore under the displeasure of God: but being baptized, we are made children of grace, our sins are forgiven, we are put under God's power, and engage to continue so, which cannot be done, but by dying to sin, and living to righteousness for the time to come; and which cannot be done by any of us, without the grace of God.

P.—I think, sir, that your observations imply so much as to assert that baptism is regeneration. I wish to know whether it is so.

C.—Most certainly; in the genuine sense of regeneration, and so considered. (I believe) in the articles of almost all who call themselves Christians. The Bay-brook Platform, says, “that baptism is a sacrament of the New-Testa-

ment, ordained by Christ, to be unto the party baptized, a sign, and seal, of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of giving up unto God through Jesus Christ to walk in newness of life."—The assembly of Divines' Catechism asserts, that "baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's."—Our blessed Saviour says to Nicodemus, "except every one (as it is in the original Greek) be born of water and the Holy Ghost, he cannot enter into the kingdom of God."—Ananias says to St. Paul, "arise and be baptized, and wash away thy sins."—St. Paul tells the Corinthian Christians, "such were some of you, but ye are washed, &c. Cor. vi. 11. and to the Ephesians, chap. v. ver. 26. Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.—Titus, chap. iii. 5. not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and receiving of the Holy Ghost."—St. Peter says that the ark of Noah was a type of baptism, and as Noah's family were saved by or in the ark, so the Apostle expressly affirms that baptism saves us. It is true that he adds, "not the putting away the filth of the flesh, but the answer of a good conscience towards God." This has been thought to refer to the questions put to the adult candidates for baptism, and is as likely to carry this sense, as that of inward purity as opposed to outward washing. For it is certain that it was the ark that saved Noah, and consequently, from the Apostle's allusion, it is baptism that saves us. But perhaps it may be said, it was his faith that saved Noah: his faith did not, and could not have saved him without the ark.—"By faith (says another Apostle) Noah being warned of God, prepared an ark for the saving of his house." It was his faith that made him prepare the means, but it was his using the means that saved him. So with respect to baptism, like the ark, it is a revealed institution, and whoever shall be brought to it in faith of its efficacy, as Noah brought his family into the ark, shall be saved. And here it may be observed, that it was Noah's faith in preparing the ark, which is said to save his house, without a single word of their faith. Ali is attributed to the faith of Noah, and to the ark which by that faith he prepared. So that the Apostle's parallel, when all the circumstances of it are adjusted, evidently indicates that there is an efficacy in baptism correspondent to the efficacy of the ark, for the benefit of those to whom it is applied. And as the word baptism, in its radical signification, denotes washing, hence it is concluded, that the use of, and benefit designed by baptism, is to wash, purify, regenerate, or translate the receiver from the state of nature in which he is born, into the Church of Christ, which is a state of grace and favour, and that it cleanses the person from whatever it would expose him to, and thereby saves him from the destroying deluge of God's wrath.

P.—I am fully satisfied with the observations you have made, and am thankful for the light, the knowledge, and the edification which I have received thereby. The next inquiry I would make, is, concerning the sacrament of the Lord's supper. But this I will omit for the present.—[To be continued.]

FOR THE CHURCHMAN'S MAGAZINE.

ON THE NATURE AND EFFICACY OF EXTERNAL RITES IN RELIGION, AS HELPS TO DEVOTION.

A LATE English traveller has the following Anecdote: Being at Naples he attended Church in company with a young Neapolitan nobleman, and an English friend, and when the *host*, or consecrated elements were carried round the Church, the whole congregation, agreeable to Roman Catholic custom, fell on their knees, except the Englishman, who, being afterwards asked the reason of this singularity, by his Catholic acquaintance, replied, *I don't believe in transubstantiation*, nor I, said the Neapolitan, "and yet you see I kneeled." On which the writer proceeds to some reflections on the comparative effects, of the Romish, and more simple rites and ceremonies

of the Protestant worship, concluding with an opinion, that Protestants in general, by discarding too much of the exterior of religion, have weakened its influence on the hearts of the bulk of men. Such is the opinion of a man, who may justly claim the reputation of as much candour and ingenuity, as any who have ever written on men and manners. To extend this hint further and lay a stronger foundation, the excellent *Bishop Horn*, I think it is, has some where observed, that as man consists of soul and body, it is as much his duty to worship God with one as with the other; nor need we depend on human authority to maintain this opinion; for an Apostle directly commands us, "to glorify God in our bodies, and in our spirits, which are his;" and it may well be asked, whether all the sacred rites and ordinances, which now are, or ever were appointed by God, in the Church, are not so many acts of bodily worship? Even in Paradise itself man was commanded to worship God by external, visible, and corporal rites; for what else can we understand by *the Tree of Life in the midst of the garden*? It was doubtless a sacred symbol, or ordinance, to be partaken of by man, though in a state of perfect innocence, and complete in knowledge, as a token of his dependance upon God, and a means of preserving him pure and holy, while he should remain in this bodily state. The same and much more may be said of the Patriarchal and Jewish sacrifices; of the shew-bread, the Paschal Lamb, and numerous other ordinances, washings, and purifications under the law of Moses. And though the greater part of these are now done away as not agreeing with the gospel state; yet have we the Lord's Supper, in which they all center, pointing to the Lamb slain from the foundation of the world. Indeed whoever carefully examines the word of God, and compares it with the nature of man, must see that it contemplates him in a two-fold light, consisting of soul and body, and though religion may be intended to fit the soul for exaltation in future bliss, yet to that end, the body, its present companion, has much to do. Nay, more, it is an article of our faith that the body is to rise in the last day, and after being glorified, to assist in celebrating the praises of God to all eternity. If so, ought it not to begin that service while here? Our bodies, though but dust and ashes, by the goodness of God, through a Redeemer, are intended for high honour and glory, and hence it ceases to be a matter of indifference, whether they take any part in rendering praise to God. At least we are sure Almighty God has thought so, by his having appointed bodily acts of worship. With the serious and devout Christian, these are weighty considerations, inducing him to comply with every appointed ordinance, and make use of all proper gestures of body, expressive of reverence toward God. Such as are disposed to look into the reasons of the Divine conduct in this instance, may be furnished with them by considering the nature of man. The soul being confined to a material body, and obliged to receive impressions from without, through the medium of the senses, external rites of religion become absolutely necessary; hence Almighty God, knowing what is in man, has adapted his dispensations to our wants, has instituted significant rites, as means by which to affect the soul, and keep alive the spirit of devotion and piety. If because the soul is a spirit, we are to make no account of bodily gestures in the worship of God, for the same reason we may lay aside all actual prayer expressed in words, whether public or private, (for is not this a bodily act?) Our houses of God may be converted to other uses; holy time discarded, seasons of worship neglected; we may retire into some corner, each one by himself, and serve God in silent meditation, as some enthusiasts have actually pretended; and nothing be left by which it may appear whether we are Christians or infidels, whether we believe in a God, or are atheists. No one, of the least reflection, can doubt what would be the consequence of such a system of faith and practice. Much the greater part of men would soon sink into utter ignorance and disregard of God and religion. Hence it becomes a question of very serious importance whether true religion is so certainly promoted, as is often supposed, by stripping it, in the manner many Protestants have done, of its exterior forms. The bulk of mankind are too much occupied in providing for the body, to retain a due sense of abstract truths, and articles of faith, however clearly revealed, without something to keep them in mind, by affecting the senses. And should it be admitted that now and then an individual stands in no need of such external incitements to reverence God, which, however, would be admitting more than could be proved, yet what is to become of the rest of man-

kind? Religion is intended for all men alike. All are equally interested to serve God to his acceptance, with all the faculties of their souls and bodies. This reasoning on the nature of man, the opinions of wise and good men, and the word of God, all conspire to prove the duty of bodily worship, as well as that of the heart and soul. The doctrine here contended for, may perhaps be offensive to some; but until men are moulded into different creatures from what they now are, or the light of Revelation extinguished, it will be true. It was not the intention of the writer quoted in the beginning, nor is it the design of these remarks, to recommend the rites of the Romish Church, many of which are absurd, and some certainly border on idolatry. But there is in all cases somewhere a mean, and by an unreasonable fear of one extreme, we are always in danger of falling into the opposite. It is hoped, therefore, that what has been said, will be seen in its true light, as intended to lead to some further reflections on the exterior of religion to be found in the Church; to shew that here is the golden mean between too much, and too little form and ceremony, and to recommend to all her members, that sober, decent, yet not unornamental service of God, which they have so many grounds of belief, is most conformable to primitive faith and practice. This surely may be done without impeaching the motives of those who differ in opinion and practice. And should these remarks fall into the hands of any such, it can do them no harm to give them a candid examination and review. It is the bounden duty of every well wisher to the peaceable religion of Jesus, to contribute his mite towards setting the minds of men on some stable foundation, that they may serve God in peace, quietness, and assurance; which is the design of what has here been said. In a future number, if this meets with approbation, some thoughts, which have been but barely hinted, will be further prosecuted.

EUSEBIUS.

THE CHRISTIAN LIFE A WARFARE.

WE *wrestle not only with flesh and blood but with principalities and powers, &c.* and therefore have need of, and must put on the *whole armour of God*, if we wish or expect to maintain our post, and to be crowned with victory. It is the case of almost all Christians, to be exercised with *manifold temptations*;—troubled with *wandering thoughts*;—and often more or less, distressed with *evil suggestions*.—The secure and sinful, the carnal and worldly never feel,—never complain of such inward contests; but they prove that the soul is alive unto God,—that the conscience is tender; and as *Christ himself was tempted* can never be a mark of God's displeasure.

However they are strong warnings to us, to keep on the watch and never relax our Christian duty. Let the Christian therefore follow the advice of St. Paul—*Put on the whole armour of God*.—Let him walk cautiously, wisely and circumspectly.—Let him keep as much as possible out of the way of *temptations*, especially such temptations as he finds most likely to prevail against him. Let him fill up his time and keep his mind engaged—diligently and industriously employing himself in the honest duties of his station.—Let him be as much and as fervent as he can, in the use of *ejaculatory prayer*, since he finds his attention so strongly diverted, in *longer acts of devotion*; which he should by no means omit on that account, but endeavour with all his might, to gain the spirit of attention which habitual devotion will at length procure.—A reflection on the works of creation will repel all Atheistical thoughts; a reflection on God's works of Providence will dispel all Epicurean and desponding thoughts; and reflections on the redemption of mankind by the merits and death of his merciful Saviour, will dispel all *hard, uneasy and ungrateful thoughts and suggestions*. Indeed the constant and serious reflection on *God as love* (see 1 John ch. iv. v. xvi.) and as *manifesting that love*, will serve above all things, to induce an holy, happy, easy, and resigned frame of mind.

FOR THE CHURCHMAN'S MAGAZINE.

Theodore Zuinger, when he lay on his death-bed, took his leave of the world, in a paraphrase on the 132d Psalm; translated from the Latin, by the late learned and pious Mr. Merrick. It may serve as a finished specimen of the noble, and exalted use, which a Christian may, and ought to make of the Psalms of David.

1. **W**HAT joy, while thus I view
the day,
That warns my thirsting soul away,
What transports fill my breast !
For, lo, my great Redeemer's power
Unfolds the everlasting door,
And leads me to his rest.
2. The festal morn, my God, is come,
That calls me to the hallow'd dome,
Thy presence to adore ;
My feet the summons shall attend,
With willing steps thy courts ascend,
And tread the ethereal floor.
3. E'en now to my expecting eyes,
The heav'n-built towers of Salem rise,
E'en now, with glad survey,
I view her mansions, that contain
Th' angelic forms, an awful train,
And shine with cloudless day.
4. Hither, from earth's remotest end,
Lo, the redeem'd of God ascend,
Their tribute hither bring ;
Here crown'd, with everlasting joy,
In hymns of praise their tongues employ,
And hail th' immortal King.
5. Great Salem's King ; who bids each
state
On her decrees dependent wait :
In her, ere time begun,
High on eternal base uprear'd,
His hands the regal seat prepar'd,
For Jesse's favour'd son.
6. Mother of Cities ! o'er thy head
See peace, with healing wings outspread,
Delighted fix her stay. [friend !
How bless'd, who calls himself thy
Success his labours shall attend,
And safely guard his way.
7. Thy walls, remote from hostile fear,
Nor the loud voice of tumult hear,
Nor war's wild wastes deplore ;
There smiling plenty takes her stand,
And in thy courts with lavish hand
Has pour'd forth all her store.
8. Let me, blest seat, my name behold
Among thy citizens enroll'd,
In thee forever dwell.
Let Charity my steps attend,
My sole companion, and my friend,
And FAITH, and HOPE, farewell !

RULES FOR PREACHING.

- P**REACHERS, by this my mind ye
know ;
Learn to pronounce your sermons slow ;
Give ev'ry word of a discourse
It's proper time, and life and force :
And urge what you think fit to say,
In a sedate, pathetic way ;
Grave and delib'rate as 'tis fit
To comment upon Holy Writ.
- Many a sermon gives distate,
By being spoken in great haste ;
Which, had it been pronounced with
leisure, [sure.
Would have been listen'd to with plea-
And thus the Preacher often gains
His labour only for his pains ;
As (if you doubt it) may appear
From ev'ry Sunday in the year.
- For how indeed can one expect,
The best discourse should take effect,
Unless the maker think it worth
Some needful care to set it forth ?
For what's a sermon, good or bad
If a man reads it like a lad,
Or like a freshman of some college
Puff'd up with pride and lack of know-
ledge ?
- So perfect is the Christian scheme,
He, who from thence does take his
theme,
And time to make it understood,
His sermon cannot but be good.
If one will needs be preaching stuff,
No time indeed is short enough,
E'en let him read it like a letter,
The sooner it is done the better.
- But for a man who has a head,
Of whom it may with truth be said,
That on occasion he can raise
A just remark, a proper phrase ;
For such an one to run along,
Tumbling his accents o'er his tongue,
Shews only that a man at once
May be a scholar and a dunce.
- Would men but *peak* as well as *write*,
Both faculties would then unite,
The outward action being taught
To shew the inward strength of tho't.
Now to do this—observe—our school
Lays down this plain and gen'ral rule,
" Take time enough—all other gra-
ces
" Will soon fill up their proper places."
Ae—

The following truly Christian prayer, which was constantly used by an eminent English Archbishop, merits a place in the Churchman's Magazine, and cannot fail to be acceptable to every pious reader.

O LORD GOD of truth, I humbly beseech thee to enlighten my mind by thy Holy Spirit, that I may discern the true way to eternal salvation, and to free me from all prejudice and passion, from every corrupt affection and interest, that may either blind or seduce me in my search after it.

Make me impartial in my enquiry after truth; and ready, whenever it is discovered to me, to receive it in the love of it, to obey it from the heart, and practise it in my life, and to continue steadfast in the profession of it to the end of my days.

I perfectly resign myself, O Lord, to thy conduct and direction, in confidence that thy mercy and goodness are such, that thou wilt not suffer those who sincerely desire to know the truth, and rely upon thy guidance finally to miscarry.

And if in any thing which concerns the true worship and service of thee my God, and the everlasting happiness of my soul, I am in any error or mistake, I earnestly beg of thee to convince me of it—to lead me into the way of truth, and to confirm and establish me in it more and more.

And I beseech thee, O Lord, always to preserve in me a great compassion and sincere charity towards those that are in error and ignorance of the truth, beseeching thee to take pity on them, and to bring them to the knowledge of it, that they may be saved.

And because our blessed Saviour hath promised, that all who do his will shall know his doctrine; grant, O Lord, that I may never knowingly offend thee in any thing, or neglect to do what I know to be thy will and my duty.

Grant, O heavenly Father, these my humble and hearty requests, for his sake, who is the way, the truth, and the life, my blessed Saviour and Redeemer, JESUS CHRIST. Amen.

ESSAYS AND THOUGHTS ON VARIOUS SUBJECTS.

MANY parts of what is called *learning* resemble the man's horse, which had but two faults; he was hard to catch, and good for nothing when he was caught.

SOME people rate the modern improvements in religious knowledge by the volumes of metaphysical subtilities written on the subject: as the Emperor Heliogabalus formed an estimate of the greatness of Rome, from ten thousand pounds weight of cobwebs which had been found in that city.

THE late Sir Edward Dering used to say, "he did not pretend to understand much of the Bible, but he was sure the gentleman who wrote the book of *Ecclesiasticus* knew the world as well as any man that ever lived in it."—There is more good sense, and there are better precepts for the conduct of life, than in all the morality of the Heathen.

WHAT inextricable confusion must the world for ever have been in, but for the variety which we find in the faces, the voices, and the hand-writings of men! no security of person, no certainty of possession, no justice between man and man, no distinction between good and bad, friends and foes, father and child, husband and wife, male and female. All would have been exposed to malice, fraud, forgery, and lust. But now every man's face can distinguish him in the light, his voice in the dark, and his hand-writing can speak for him though absent, and be a witness to all generations. *Did this happen by chance, or is it not a manifest, as well as an admirable, indicative of a divine superintendent?*

BOERHAAVE, through life, consecrated the first hour after he rose in the morning, to meditation and prayer, declaring; that from thence he derived vigour and aptitude for business, together with equanimity under provocations, and a perfect conquest over his irascible passions. "The sparks of calumny," he would say, "will be presently extinct of themselves, unless you blow them," and therefore, in return, he chose rather to commend the good qualities of his calumniators, than to dwell upon the bad. Such is the force of education and habit, that there is hardly a Quaker to be found, young or old, who has not the command of the irascible passions. Why can it not be so with others?

CONVERSATION, in the first part of the morning is like a *breath*; it heats, and hurries, and muddles, and incapacitates for business, which should, therefore, be entered upon, previously to visiting and chit-chat, with a mind calm and cool, and undisturbed.

"RELIGION," say some, "was invented by priests and politicians to keep the world in order." It is a good thing, then, for that purpose at least.

ANECDOTE OF ST. JOHN THE EVANGELIST.

DURING the third general persecution under the Emperor Trajan, in the year of our Lord 100, this holy Apostle felt none of the storm at Ephesus where he resided, but pursued his duty in peace, being then nearly one hundred years old. In his preaching he continually urged his auditors, to the duties of love, meekness, and tenderness for each other. St. Jerome tells us that the holy Apostle being very weak, and unable to attend Church, unless carried thither by his Disciples, for a long time said nothing else in those assemblies but this short sentence, "MY DEAR CHILDREN LOVE ONE ANOTHER." Wearied with the constant repetition of the same injunction, some of his hearers said to him—"Master, why do you say always the same thing?" To which he returned an answer worthy of the beloved disciple;—"It is what our Lord himself has commanded; and if we can perform this we are perfect."

MARRIAGES.

MARRIED on the 10th of Jan. by the Rev. Henry Whitlock, Mr. Wm. HOYT, to Miss POLLY BETTS, both of *Norwalk*; and on the 23d of Feb. Mr. THOMAS MILLS, to Miss LYDIA NEWCOME, of *New-Canaan*.—By the Rev. Mr. Burgess, Mr. ISHABOD HAND, to Miss MERCY PARMELE; also, Mr. DAVID DAUD, to Miss SALLY BISHOP, all of *Guilford*.—By the Rev. Mr. Burhans, Mr. ELI WINTER, of *Weston*, to Miss ARTEMESIA SANFORD, of *Newtown*; Mr. PHILO GILBERT, of *Reading*, to Miss LUCINA SHEPHERD, of *Newtown*.
Newtown, baptized by the Rev. Mr. Burhans, seventeen Children and three Adults.

OBITUARY.

DIED, at *Norwalk*, in her 58th year, Mrs. ELIZABETH HOYT, widow of the late Mr. Gould Hoyt, whom she survived about seven months. They were both highly respected for their many virtues; were strongly attached to the Episcopal Church, and constant in their attendance on its worship. Mr. Hoyt was a man unassuming, upright and beneficent; and shared more than an ordinary degree of prosperity and respect. He had faithfully served the Church for more than thirty years as a warden, and died in the 66th year of his age.—At *Guilford*, 14th Feb. of a consumption, Mrs. LYDIA CEZANNE, aged 38 years, consort of Mr. James Cezanne.—At *New-Milford*, Mrs. STEVENS, aged 30 years, wife of Mr. Zalman Stevens. Mr. ZECHARIAH FERRIS, aged 65.—At *Huntington*, on the 46th of Nov. last, Miss SUSAN SHELTON, of the cynanche maligna; daughter of Mr. Selah Shelton, in the 15th year of her age. On the 24th of Feb. of a consumption, Mr. PHILO SHELTON, son of Mr. Wm. Shelton, in the 26th year of his age.—At *Hartford*, Feb. 1st, of the scarlet fever, Miss SUSAN WHITE, daughter of Mr. John J. White, in the 8th year of her age. Feb. 15th, of the scarlet fever, Mrs. ELIZABETH WHITE, the amiable consort of Mr. John J. White, and daughter of Mr. William Shelton, of *Huntington*, in the 28th year of her age.

TO CORRESPONDENTS.

No. 1st, on the "Evidences of Christianity," a piece on "Primitive Faith," &c. and several other pieces for the Magazine are received and will be attended to.

[ERRATA.]—No. 2, page 31, 5th line from the top, for "supplicant," read *suppliant*; page 32, last line of the 2d par. for "the weary are set at rest," read *the weary are at rest*.

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[No. 4.]

THE

CLERGYMAN'S ADVICE TO HIS PARISHIONERS:

EXPLAINING WHAT THEY ARE TO BELIEVE AND DO IN ORDER TO
BE SAVED. ADDRESSED CHIEFLY TO THOSE WHO ARE OF THE
YOUNGER SORT.

[Continued.]

BUT to proceed : Secondly, ye are not only members of Christ, but ye are like *the children of God*, another privilege which ye receive by baptism. Now here ye must consider what it is to be a *child of God*. As God created all mankind, they all may be said, in some sense, to be the children of God ; but ye are the children of God in a higher sense, as He has adopted you, and chosen you out of the rest of the world, taking you into His more particular favour. Those who were never baptized, although they have had constant opportunities of being so, are *children of God's wrath*, obstinate and disobedient, continuing still in sin, and under the curse : but ye have recovered the favour of God, through the merits of Jesus Christ, being obedient to His will. And although by nature, ye were strangers and enemies to God ; yet now by baptism ye are taken into the family of God, and are entitled (by His good pleasure) to all His mercies and blessings. *Ye are all the children of God*, says the Apostle, *by faith in Christ Jesus : for as many of you as have been baptized into Christ have put on Christ : and if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise.* And again ; *As many (says he) as are led by the spirit of God are the sons of God. For ye have not received the spirit of bondage again to fear ; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit that we are the children of God, and, if children, then heirs, heirs of God, and joint heirs with Christ ; if so be that we suffer with Him, that we may be also glorified together.* Hence our blessed Saviour is said to *give power to as many as received Him to become the sons of God.* And He is not ashamed (according to the Apostle to the Hebrews) to *call them brethren* ; as we find he does in many parts of the holy Scriptures. This it is to be *the children of God* ; and thus well are ye assured that all of you are such. Consider then the honour to which ye are advanced ; ye have the same father with Christ himself, who is *God blessed for ever*. Ye are not only members of Christ's body, therefore, but in some respect equal to Christ himself. *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God !* Hereby ye are assured, that God will bear with the unweariness of your nature, will pity your infirmities, and favourably hear your requests ; that he will supply your wants, reward your well-doings, and gently correct your miscarriages ; which are all acts of fatherly affection. Your fathers here on earth bear a love and affection for you, beyond what ye yourselves ever felt or can conceive ; judge then, what bowels of compassion, what

pity and tenderness your heavenly Father has for you, whose creatures ye are; who is all goodness, as he has all power, and is as willing to bless you as he is capable of so doing. Consider also the duty that lies upon you by being made the children of God. At the same time that ye obey your earthly parents, remember that ye have a *Father also in heaven*. Make it your chief business to please Him; for he is your best friend. Do not oblige, or excuse yourselves to your parents here by any thing which ye know will be offensive to your heavenly Father: neither make mention of the *name of God* lightly, and in your ordinary discourse; for His name is holy, and must not come into your mouths upon any but solemn occasions, when you beg of Him to relieve your wants, or return Him thanks for his blessings, or are saying something which tends to the advancement of his honour and glory. Do nothing, in short, which is sinful; for thereby ye not only offend the majesty of Almighty God, but abuse the goodness of a most loving and tender Father. Again, consider the bad state of those who are not of God's family. Do not despise or insult them, who, by being not baptized, are not restored to God's favour; but look upon them as unhappy children, who were forsaken and turned out of doors (as it were) by your heavenly Father, because of their disobedience. Endeavour to reconcile them to God; if possibly you can, by exhorting them frequently and earnestly to faith and repentance. Bring them home from that strange country, where they are now wandering, naked, and almost starved, feeding upon husks with swine; and endeavour to lay them in the bosom of your Father, always open to receive them, that they may live in the kingdom of the Gospel, and be fed with the *bread of life*. Have compassion for all men; and let it be your prayer to your heavenly Father, that, in his good time, He would bring the whole world into his family, the Church; that with one mouth, as *dutiful children*, we may all glorify Him here, and be glorified by Him, as his *blessed children* hereafter.

And this leads me, Thirdly, to consider another benefit ye have received by being baptized; namely, That thereby ye are made *inheritors of the kingdom of heaven*. If children, says the Apostle; then heirs of God; and joint heirs with Christ. This inheritance, it seems, is the necessary consequence of our being children of God. It will be well worth your while, therefore, to know what this inheritance is: what that kingdom of heaven is of which ye are made heirs by baptism. Now St. Paul tells you, *That ye are justified by God's grace, that thereby ye may be made heirs, according to the hope of eternal life*. And St. Peter says, *that by the resurrection of Jesus Christ from the dead, we are begotten to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us*. The Apostle to the Hebrews likewise tells you, that *Christ is heir of all things*; and, in another place, that *we are joint heirs with Christ*. Whence it may be concluded, that ye have a title to the joys and glories of heaven; for which the word of God himself is your security, and his holy Spirit your assistance in obtaining them. What the *joys of heaven* are, of which ye are heirs, is beyond the capacity of the mind of man to conceive, and therefore cannot be described. It is sufficient for you to know what the Gospel hath revealed, that in heaven there will be no more sorrow, nor temptation, nor fear, nor death: that on the contrary, ye will be perpetually entertained with the wonders of God's glory, and delighted with the contemplation of His goodness: that your minds will be filled with holy joy; and that you will be thoroughly satisfied with your happy state; and so continue for ever. This is the inheritance of a Christian. But, as ye ever hope to succeed to it, prepare yourselves for it; remembering that *without holiness no man shall see the Lord*. Let the joy which is set before you encourage you to press forward; and make it your utmost care, that ye do not lose that noble prize, which is proposed to you as the reward of your labours. As *your treasure is in heaven*, so let your hearts be there also. Be not over solicitous concerning the things of this world. Be not afraid of its troubles, nor fond of its vanities. Do not greedily seek after, or contend about honour, wealth, or any of those trifles, which the children of this world are so fond of. For yet a little while, and all these things shall be removed out of your sight. This world, with all the pomp and splendour of it, shall vanish away; and a new scene of affairs shall be opened, worthy your utmost attention. In the progress of your lives, ye will meet perhaps with many Chris-

tians, who seem to have forgot that they are *heirs of the kingdom of heaven*: all their thoughts seem to be employed in making provision for this life; as though *that* were accounted lost time, which is spent in securing or advancing their interest in the life to come. And, though these men are, by some, called *wise and prudent*, be assured of this, that there can be no greater instance of human folly: for they die in the midst of these their worldly cares; are snatched from their estates here, and are in danger of losing the inheritance which was designed for them hereafter. Let it be your chief business to secure your best and dearest interest. *Seek first the kingdom of God, and his righteousness*; for, it matters but little what your circumstances are in this life, if so be that ye take good heed, not to be disinherited in the life to come. *For the things which are seen are temporal; but the things which are not seen are eternal.*

Hitherto I have set before you the great privileges and advantages of the Christian profession, into which ye are baptized; and have taken occasion to add a word of advice at the conclusion of every particular. And, although the hopes of a *Christian* are so valuable, that, one would think, he should want nothing else to prompt and oblige him to a steady performance of his duty; yet I must put you in mind, that it is not only your *interest* to live in obedience to the Gospel of Christ, but ye are bound by a solemn declaration and *vow*, made at the time of your receiving baptism, that ye *will* so do. Ye did then promise, by your godfathers and godmothers, that ye *would renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh*: that ye *would believe all the articles of the Christian faith*: and that ye *would keep God's holy will and commandments, and walk in the same all the days of your life*. This is called the *baptismal vow*; which being made for you, and in your names, it lies upon you to perform, as it is indeed your concern; and in your power alone to do it.

Now, in the first place, ye have promised to *renounce the devil and all his works*. And very fitting it is, that every Christian should make this declaration at his baptism. For St. John says, *For this purpose was God manifested, that he might destroy the works of the devil*: that is, the kingdom of Christ was set up in opposition to the kingdom of that evil spirit; and, therefore, it is necessary that *Christians*, or the subjects of Christ's kingdom, should enter into an engagement to be faithful to him; and to bid defiance to the devil, and all the stratagems he makes use of to seduce men from their obedience to God. By listing yourselves under the banner of Christ, and promising to renounce the devil and all his works, ye have given assurance to the Church, that you will in no wise countenance and support the growing power of sin; that ye will, on the contrary, by your own *examples*, and by every other method of which ye are capable, endeavour to subdue it, and hinder it from prevailing in the world. Ye have declared, that ye will always oppose it, in every shape, and under every denomination; so far as is befitting your respective stations; and that ye will maintain an utter abhorrence of every thing which ye know to be displeasing to God.

That ye may faithfully discharge this promise, suffer me to give you a few plain directions. Let it remain deeply imprinted in your minds, as an infallible truth, that of all *evils* which happen to mankind, *sin is the greatest*.—Poverty, sickness, and death are called evils, because they are grievous to be borne, and therefore we have a natural abhorrence of them; but they are really not such, being oftentimes attended with good and happy consequences. But *sin* brings with it regret of mind, which makes us uneasy here; and draws after it the destruction of our souls, which will make us for ever miserable hereafter. *Sin*, therefore, is truly an evil; and the only one ye can reasonably stand in dread of. If ye can preserve yourselves from it, or at least sincerely endeavour to do it, ye have nothing to apprehend from the displeasure of God, or the wicked designs of men, or the malice and subtlety of the devil. But remember, that, as great an evil as sin is, and as fatal as it may be to your souls; yet, in your very nature, ye are most strongly inclined to it, especially some kinds of it, which, with your utmost constancy and resolution, ye will find it a difficult matter to resist. Never trust, therefore, to your own strength, but pray to God daily, that, with the power of His grace, He would be pleased to assist your endeavours, and give success to the means which ye make use

of, for the preservation of your innocence. More particularly, make it your humble request to Almighty God, that he would protect you from falling into those sins, which are properly *sins of the devil*; as he seems more especially concerned in tempting men to them, from whence, therefore, he takes his name. Such are *lying, slandering, pride, and revenge*: sins, in which the foundation of the devil's kingdom was laid, and to which the increase of it in the world is chiefly owing. These sins, by this part of your baptismal vow, ye are chiefly engaged to guard against; and be assured, that, although the power of your ghostly enemy is very great, God will enable you to resist it, if ye earnestly beg his help and protection. *If you draw nigh unto God, he will draw nigh unto you*; and, when ye perceive yourselves inwardly strengthened by God's holy Spirit, be sure to obey the motions and directions of it; so will He continue in you, and dwell with you, and effectly deliver you from falling by temptation.

Secondly, By your baptismal vow, ye have engaged to *renounce the pomps and vanities of this wicked world*. The world is called *wicked*, although made by the power of God, and governed by his Providence; because, through the lusts and passions of men, it administers to you many occasions of falling into sin. Hence it is that the Apostle declares, That *Christ gave himself for our sins, that he might deliver us from this present evil world*. And our blessed Saviour, for the same reason, bids us *not to love the world, neither the things that are in the world*; for, if any man love the world, says he, the love of the Father is not in him. The *vanities* of the world are all those things, which, in the eyes of sinful men, seem desirable; although there is no real goodness in them, nor any true satisfaction arising from them. Such more particularly are *riches, and honour*; which every good Christian should so far renounce, as not to be too desirous of the one, or too ambitious of the other. By the *pomps* of the world, it is probable, that the expensive *shows*, and barbarous and obscene *sports*, made use of by the *Heathens* in honour of their false gods, were principally meant; and accordingly, in the early times of Christianity, it was unlawful for a Christian to be present at such entertainments. But the words likewise denote all that *excess* of every kind which men in high stations more particularly are betrayed into by their pride. Magnificence and grandeur, if truly such, are not unbecoming; and are perhaps necessary to some stations of life. But *extravagance* and *luxury* are follies of pernicious consequence; tending to draw off the thoughts of men from religious duties, and to alienate their minds from God. These *vanities*, therefore, ye have renounced in baptism, as destructive of Christianity. Ye have vowed, That ye will not exceed the bounds of *moderation*, or the rules of *sobriety*, in the enjoyment of the things of this life; that ye will not set your hearts upon them, nor be greedily desirous of them; that ye will rather learn to despise them, especially when they come into competition with your future hopes, and, that ye will steadily pursue your only true interest, that of *the salvation of your souls*; notwithstanding the temptations which may be laid in your way, to seduce and divert you from it. Even the innocent pleasures of life ye are so far resolved against, that they shall not employ *too much of your time*; lest they should take possession of your minds, and cause you to contract such a fondness for the world, that ye cannot part with it, without great reluctance. Ye have vowed, in short, to *set your affections on things above*; although ye do take a reasonable satisfaction, as ye ought, in the convenience and blessings of life; and that ye are ready to resign these most willingly, whensoever it shall please God to take *them from you, or you from them*; being prepared and glad to exchange them for that everlasting happiness which is *the prize of your high calling in Christ Jesus*. [To be continued.]

SOME ECCLESIASTICAL TERMS EXPLAINED, BY WAY OF QUESTION AND ANSWER. [CONTINUED.]

Q: *What is the Commination?*

A. A solemn depouncing of the threatnings of God's holy word against impenitent sinners.

Q: *What are the Ember-weeks?*

A. The weeks before the four times of the year in which ministers anciently

were, and should now be publicly ordained : in which special prayer with fasting are required, according to the example of our Saviour, and his Apostles. *Luke vi. 12, 13. Acts xiv. 23.*

Q. Why are they called by the name of Ember ?

A. Because lying in embers, or ashes is the usual term in holy scripture for solemn humiliation ; as *Job xlii. 6.*

Q. Why is the Sunday before Easter called Palm-Sunday ?

A. In memory of our Saviour's triumphant, but meek entrance into Jerusalem ; when the people strewed the way with palma-branches.

Q. Why is the Sunday after Easter-day called Low-Sunday ?

A. The Ancients observed the Octave (that is the eighth day) after their principal feasts ; and this being the Octave of the high feast of the resurrection, is called Low-Sunday.

Q. What is Maundy-Thursday ?

A. The Thursday before Good-Friday : from the Latin dies mandati, that is the day of charge, or command : on which day it is supposed our Saviour washed his disciples' feet ; and commanded his followers to imitate his humility and charity.

Q. What is Good-Friday ?

A. It is the sixth day of the week, so named of Freya, a Saxon deity : but by Christians it hath ever been so called, because on this day our blessed Lord was crucified : He expired about the ninth hour of the day, agreeably to the Jewish manner of computing time ; which answers to our three o'clock in the afternoon : in the thirty-second or third year of his human nature.

Q. What is his passion ?

A. His suffering on the cross for our sins. Christ died for the whole world of mankind : He is no particular Saviour : *He is the true light, that lighteth every man that cometh into the world.* He died to redeem all men agreeably to the terms of the gospel : therefore all men are to work out their salvation. Redemption is one thing ; and salvation is another. Redemption is what Christ hath done for us without any condition ; and salvation is what we are to do in order that we may be saved in and through a Redeemer. [To be continued.]

OF SEPTUAGESIMA, SEXAGESIMA, AND QUINQUAGESIMA SUNDAYS.

THE first Sunday in Lent being called Quadragesima, that is, being on the fortieth day from Easter, they denominated the three preceding Sundays from the next round numbers, Quinquagesima, Sexagesima, and Septuagesima, numbering backwards from Easter.

The observance of these Sundays, and of the weeks following them, appears to be as antient, as the time of Gregory the Great. Their design is, to call us back from the feasting and joy of Christmas, in order that we may prepare ourselves for the fasting and humiliation, proper for the approaching season of Lent ; and to bring us from thinking on the *manner* of Christ's coming into the world, to reflecting on the *cause* of it, namely, our own sins, and miseries ; that so, being convinced of the reasonableness of punishing and mortifying ourselves for our sins, we may the more strictly and religiously apply ourselves to those duties, when the proper time for them comes. Some more devout Christians used to observe the whole time, from the first of these Sundays to Easter, as a time of humiliation and fasting ; but the generality did not begin their fasts till Ash-Wednesday.

The Collects, Epistles, and Gospels for these days, are all the same as in the antient Liturgies, excepting only the collect for Quinquagesima Sunday, which was made new in King Edward VI's first prayer book. The epistles for each of these three days, are taken out of St. Paul's epistles to the Corinthians ; the two first persuade us to acts of mortification, and penance, by proposing to us St. Paul's example ; but because all bodily exercises, without charity, profit us nothing, therefore the Church, in the epistle for Quinquagesima Sunday, recommends charity to us, as a necessary foundation for all our other acts of religion. The design of the gospels is much the same with that of the epistles.

The Tuesday after Quinquagesima Sunday is generally called *Shrove-Tuesday*; a name given it from an old English word, signifying to *confess*; it bringing the usage in the Romish Church to confess their sins on that day, and receive the holy sacrament, in order to qualify themselves for a more religious observance of the holy time of Lent. This gave occasion to invitations and indulgencies, by way of taking leave of flesh, and other dainties; these by degrees degenerated into sports, and merriment, which make up the whole business of the carnival, in Romish countries.

OF THE FORTY DAYS IN LENT.

FROM the earliest ages, it was a practice, among Christians, to set apart some time for mortification, and self-denial, preparatory to the feast of Easter. The Christian Lent, probably, like other Christian observances, is of Jewish origin, corresponding with their preparation to the yearly expiation; their humiliation began forty days before the expiation; and ours is forty days before the commemoration of the expiation of the sins of the whole world. It is said, this preparative fasting was, originally, only for forty hours, that is, from 12 o'clock on Friday, the time of our Saviour's falling under the power of death, till Sunday morning, the time of his rising from the dead. This was afterwards drawn out into more days, and then weeks, till it settled in 40 days; a number very antiently appropriated to repentance and humiliation. This was the number of days, during which God covered the earth with the deluge; the number of years, in which the children of Israel did penance in the wilderness; the number of days Moses fasted in the mount, and Elias in the wilderness; the Ninevites had this number of days allowed for their repentance; and our Lord, when he was pleased to fast in the wilderness, observed the same length of time. The term Lent does not import any thing of fasting, or religious observance, it is a Saxon word, signifying the spring.

The whole season of Lent used to be observed with the most rigid strictness. No marriages were allowed; no commemoration of the Apostles, or martyrs; but their festivals were, on that account, transferred, from the ordinary week-days, to Sunday, or to Saturday; which latter, among the eastern Christians, as has been already observed, was a festival, like Sunday; except on these two days, the eucharist was not consecrated during Lent, that being an act more suitable to festivals than to fasts; on these days, therefore, they consecrated enough to supply the communion of the other days, till Saturday or Sunday returned again. Individuals observed the abstinence from food with more or less rigour; but they all agreed in this, to extend the fasting, on every day in Lent, beyond the hour of three in the afternoon, at which time other fasts ended, to the evening.

[To be continued.]

ON THE CHURCH CATECHISM.

LECTURE III.

ROMANS XVIII. 29.—*I know him, says God, that he will command his children and his household after him, and they shall keep the way of the Lord.*

THE first question proposed in the Catechism, is designed to lead us to the knowledge and remembrance of our baptism; that solemn form of admission into the Christian Church, in consequence of which, we lay claim to the privileges of the gospel covenant. The name, by which we make answer on this occasion, is called by way of distinction, our Christian name; it being the name by which we are, as it were, enrolled in Christ's service; signifying thereby that we belong to him, that we are disciples, or scholars of Jesus Christ, those who profess to take Christ for their master, and to believe and live as he hath taught them. This every one promiseth when he is baptized, or christened, that is, when he is admitted into the Church by baptism, and, therefore, hath his name given him.

Now you observe, that every person hath two names, one of which is commonly called his *sur-name*, the other, his *christian-name*; the *sur-name* is that

which is derived from our natural parents, that which we have in common with all who belong to the same family; the christian-name, such as, William, Thomas, Mary, and the like, is that name which we received from our spiritual parents, when we were brought by them into the Church, and baptized. By our natural parents, we understand our father and mother. By our spiritual parents, those persons who undertook, at our baptism, to promise for us, that we should lead a life agreeable to God's commandments. And these persons are called our parents for the same reason that baptism is called our second birth.

This matter need not puzzle us, if we remember that these two births, are to be taken in two different senses. Our first birth, for instance, is our natural birth, that is, it is what happens to us according to the common course of nature; it is that, by which we are born into this world, a child of our father and mother. Our second birth does not happen according to this natural course; for nature has nothing to do with it; it is to be understood, therefore, in a spiritual sense, as that by which we are born unto God in baptism; and is called our birth, because at that time when we are baptized, we are considered as entering upon that new and spiritual life which becomes us as members of Christ's Church, children of God, and inheritors of the kingdom of heaven.

These, our spiritual parents, are commonly known by the title of sponsors; and they are so called, because they are the persons, who at our baptism present us to God in his Church, and in order that he may regard us as his children, they promise in our names, that we will be dutiful, and obedient to God in all things, that we will believe in him, and love him, and walk in his laws, all the days of our life.

The Church to which we belong, foreseeing all the possible dangers to which we were subject in this world, from the temptations which surround us, has, therefore, so far as may be, wisely provided against them. Considering our happiness in the next world, as a matter of too great consequence to be left to chance, she has, therefore, appointed persons, whose office it is to take care of our spiritual concerns; in other words, to instruct us in all things necessary for us to believe and do, in order that we may go to heaven. These persons promise, in our name, as any one would engage for another in a matter which is manifestly for his advantage, and on supposition, that we shall hereafter see it to be so; that is, they promise, as they take it for granted, we would have promised had we been able. Upon which idea it is that the Church calls upon us at a time when we may be supposed to understand the subject, to acknowledge the engagement entered into on our behalf, and to confirm it by our own personal obligation.

Being then brought into the Church of Christ, and presented to God in baptism, we are thereby said to be made members of Christ, children of God, and inheritors of the kingdom of heaven. We are made members of Christ by being made members of his Church; for the Church, or congregation of Christian people is considered in a spiritual sense, as the body of which Christ is the head. Every true Christian, therefore, is called a member of that body. In this sense, he is said to be baptized into Christ. Gal. iii. 27. and by one spirit to be baptized into one body. 1 Cor. xii. 13. even into the body, or Church of Christ; and thus he becomes a member of Christ. By being made children of God, we are to understand, our being adopted, or taken into his family; and this was done at our baptism, when we are said in a spiritual sense, to be born of water, and of the spirit. In consequence of which spiritual birth, we are permitted to call God our father, and by that name we pray to him every day, in what is called our Lord's prayer. Having received the spirit of adoption (as the Apostle says) whereby we cry Abba, that is, Father. Rom. viii. 15. From whence we are given to understand, that by nature, we do not belong to God's family. To become children of God, we must be adopted by God, that is, chosen by him, and taken into his family, in order that we may have a title to the inheritance of God's kingdom.

To make this matter more clear. In the world when a man has no children of his own, and wishes to have an heir to his estate, that is, a person who may succeed him in the lawful possession of it; it is no uncommon thing for him to nominate, or appoint the child of another man to be his heir. This is called adoption, a taking a person into the family; and giving him a right to the inheritance of an estate which he had not by nature.

Observe then, the inheritance towards which the thoughts of a Christian are directed, is that of the kingdom of heaven; to which, no man is, by nature, entitled; for, by nature, we are all children of wrath. But God has been graciously pleased to take us out of this state of sin and misery, and by admitting us into his family by adoption, and grace, has given us the same kind of title to our promised inheritance, that an adopted heir has to an estate upon earth. Our being children of God, makes us, of course, heirs of the kingdom of heaven; one being but the consequence of the other. "If children, (says the Apostle) then heirs; heirs of God, and joint heirs with Christ." Rom. viii. 17. Gal. iv. 7. In this sense it is, that every true Christian is said to be an inheritor of the kingdom of heaven. The inheritance of this kingdom is settled upon us at our baptism; and hereafter, we shall certainly have the full enjoyment of it, unless we provoke our heavenly father by a wicked and unholy life to cast us off and disinherit us. Consider then, that our sponsors brought us, when infants, into the Church, and presented us to God's minister, with the intent that we should become members of Christ, children of God, and inheritors of the kingdom of heaven. You have now heard what these expressions mean; but you must take care that you do not run away with the sound, whilst you leave the meaning behind. To be members of Christ, we must not only be admitted into his Church by baptism, but we must also put on Christ—that is, we must become like unto Christ, by having the same spirit in us that Christ had; for if, "you have not the spirit of Christ, (the Apostle tells us) you are none of his." Again, if you are children of God, your hearts will be towards God, as the heart of an obedient child is towards a tender father; and in such case, you will strive to do every thing to please him. And lastly, as inheritors of the kingdom of heaven, it is to be expected that your desire will be towards your heavenly inheritance. You must long to go to heaven, and strive to go there, by doing all you can that will tend to put you forward in your journey thither; for where your treasure is, there will your heart be also.

In this manner parents should endeavour, with God's assistance, to apply the parts of the Catechism to their children, as they go along; always remembering that so far as they understand the meaning, and endeavour to bring it home to their own particular case, so far will the learning of their Catechism be of service to them, and no farther.

It is not to be expected that children can profit much from instruction occasionally delivered to them in Church. The same instruction must be repeated to them over, and over again. There must be "line upon line, and precept upon precept; here a little, and there a little." And it can only be in consequence of attention, diligence, and perseverance on the part of the teacher, that success can be hoped for, in a business of this nature.

In this case ministers can do but little: they may instruct from time to time, but their instruction, when such young persons in particular are concerned, is like a sound that is heard for a moment: but when over, it is, as it were, lost in the air. Now parents have an opportunity of repeating this sound, till such time, in short, as they find their children able to retain its impression; and this must be done, let it cost what pains it will. In short, every mean is to be tried to bring the natural man under due subjection. And the sooner these means are employed, the more likely are they to be attended with the desired success. Let all parents then remember, in one word, that children must be governed, or they will govern; in consequence of which fatal victory on their side, they must, without a particular interposition of Providence in their favour, which we have no right to expect in this case, become miserable.

Let all join then, in the endeavour to put, as it were, a new face on our Church; by making use of the means best calculated to make the rising generation, more pious, more regular, more sober; in one word, better Christians than the present. This by God's grace upon our endeavours, may be done. Watch over your children, instruct them; point out the way in which they should walk, and the path they should avoid: do this heartily, sincerely, and constantly; and it will be well with you, and with your children after you. In this case, God's blessing will not fail to follow you in all your ways; and you will with pleasure, "behold your children's children, and peace upon Israel."

[To be continued.]

OF THE ELEGANCE AND DIGNITY OF THE SACRED SCRIPTURES.

WHEN God becomes an author, his writings, like himself, must be perfect. His works of creation, and his word of revelation, are counterparts to one another; elegance and dignity pervade the whole. Can we then so much admire the works of God without taking delight in contemplating his holy word? This earth with all its glories shall vanish "like the baseless fabric of a vision;" but "the word of the Lord shall abide forever."

Would we see history in all its simplicity and force, beautifully easy, but irresistibly striking?—See her, or rather feel her energy touching the nicest movements of the soul, and triumphing over all our passions, in the inimitable narrative of Joseph's life. The representation of Esau's bitter distress; the conversation-piece of Jonathan and his gallant friend; the memorable journal of the disciples going to Emmaus, are finished models of the *impassioned* and *affecting*. Here is nothing studied, no flights of fancy, no embellishments of oratory. Yet how inferior are the most applauded episodes of heathen romance, though worked up by the most masterly hands, to the undissembled artless fervency of these sacred sketches.

Are we pleased with the elevation and dignity of an heroic poem, or the tenderness and perplexity of a dramatic performance? In the book of Job they are both united, and both stand unrivalled. Conformably to the exactest rules of art, as the action advances, the incidents are more alarming, and the images more magnificent. The language glows, and the pathos swells, till at last the DEITY himself makes his entrance. He speaks from the whirlwind, and commands the creation, the heavens and all their shining host; the elements, and their most wonderful productions, to evidence the power of his hand and the wisdom of his providential dispensations. His word strikes terror, and flashes conviction; decides the momentous controversy and closes the august drama with all possible solemnity and grandeur.

If we sometimes choose a plaintive strain, such as soothes the mind and induces an agreeable melancholy—Are any of the antient tragedies superior in the eloquence of mourning, to David's pathetic elegy on his beloved Jonathan; to his most passionate and inconsolable moan over his lovely but unhappy Absalom; or to that melodious woe, which warbles and bleeds in every line of Jeremiah's lamentations?

Are you entertained with the daring sublimity of Homer, or the correct majesty of Virgil?—With the expressive delicacy of Horace, or the rapid excursions of Pindar?—Behold them united; behold them excelled in the odes of Moses, and the eucharistic hymn of Deborah; in the exalted devotion of the psalms, and the glorious enthusiasm of the prophets. With this difference, that the former are "tuneful triflers," and amuse the fancy with empty fiction; the latter are teachers sent from God, and make the soul wise unto salvation. Are we admirers of antiquity? In the sacred volume we are led back, beyond the universal deluge, to a period prior to the date of any other annals.—We are introduced to the earliest inhabitants of the earth; made acquainted with the original parents of the human race; we behold mankind in their primitive plainness, and when the days of their life were but little short of a thousand years. In fine, we are made acquainted with the origin of nations, the creation of the world, and the commencement of time itself.

Are we delighted with vast achievements?—Where can be found in heathen story any thing comparable to the miracles in Egypt, and the wonders in the field of Zoan; to the memoirs of the Israelites, passing on dry ground through the depths of the sea, sojourning in the inhospitable deserts, and conquering the Kingdoms of Canaan?—Where shall we meet with instances of martial bravery equal to the prodigious exploits of the Judges; or the adventurous deeds of Jesse's valiant son, and his matchless band of worthies?—Here we behold the fundamental laws of the universe at one time suspended, at another reversed, not only the current of Jordan, but the course of nature controuled; Whenever we enter the field of scripture, we tread on enchanted—shall I say rather on consecrated ground, where astonishment and awe are awakened at every step we take, and where all the marvellous of romance is connected with all the precision and sanctity of truth.

If we want maxims of wisdom, or have a taste for the laconic style: how copiously may our wants be supplied, and how delicately our taste gratified! especially in the books of *Proverbs*, *Ecclesiastes*, and some of the *minor prophets*. Here are the most sage lessons adapted to every circumstance of life, formed upon the experience of preceding ages, and perfected by the unerring SPIRIT of inspiration;—these delivered with such remarkable conciseness, that one might venture to say, “every word is a sentence;” at least every sentence may be called an *apophthegm*, sparkling with brightness of thought, like a profusion of *gems*—each containing, in a very small compass, a value immense and incalculable—all heaped up with a confused magnificence, above all order.

If we look for strength of reasoning, and the warmth of exhortation, the insinuating arts of genteel address, or the manly boldness of impartial reproof; all the thunder of the orator, without any of his ostentation; all the politeness of the courtier, without any of his flattery;—let us have recourse to the Acts of the Apostles, and to the Epistles of St. Paul. These are a *specimen*, or rather, these are the *standard* of them all.

Are you fond of *pastoral* in all its grades?—Never have we seen such exquisite touches of rural painting, or such pleasing images of endeared affection, as in Solomon’s Song of Songs. All the brilliant and amiable appearances in nature are employed to delineate the tenderness of *his* heart, who is *love* itself; to portray the beauty of *his* person, who “is altogether lovely and the chief among ten thousand;” and to describe the happiness of *those* souls, “whose fellowship is with the Father, and with his Son Jesus Christ.”

Another recommendation of the holy Scriptures is, that they afford the most *awful* and at the same time the most *amiable* manifestations of the GODHEAD, FATHER, SON, and HOLY GHOST. His glory shines, and his goodness smiles in those divine pages, with unparalleled lustre. Here we have the most ample and satisfactory information concerning our own state; the origin of evil is traced; the cause of all our misery discovered, and the remedy, the infallible remedy, both clearly shewn, and freely offered. The merits and atonement of the GOD-MAN JESUS, lay a firm foundation for all our hopes; whilst gratitude for his unmerited love suggests the most endearing incitements to every duty. Morality in all its branches is delineated on the sacred page; placed upon its proper basis, and raised to its highest elevation. The SPIRIT of GOD is promised, to enlighten the darkness of our understandings, and to strengthen our weak and imperfect wills. What an ample provision is made by these blessed books for our spiritual wants! and in this respect, how indispensible is their superiority over all other compositions! [To be continued.]

A QUERE.

WHY does the Churchman so frequently use the words “Let us pray” in the Liturgy?

Answer.—It is not in our power to prevent distractions, interruption and avocation of thought, even in our most solemn addresses to God; while the soul is immersed in matter, it will sometimes be too languid to raise its thoughts or too volatile to fix them steadily upon God. This is our frailty, our misfortune; but not to be imputed to us as a sin, provided we strive against it; and when we have done all we can, we have done all we ought. Therefore, as soon as we enter the sanctuary, we should beg the assistance of the Holy Spirit, that our thoughts may be fixed; that we may be collected in ourselves; and serve God with that undivided attention, which is due from a creature to his Creator; as knowing that it is absurd to expect that God will hear us, when we really do not hear ourselves; which is the case, when our lips move mechanically, but our minds are absent or inattentive. It was with this view that in the ancient Greek Liturgies, the deacon was ordered to cry aloud, *Let us pray fervently*;—and again sometime after, *let us pray more fervently*. And it would be our wisdom to make the proper use of that exhortatory admonition, *let us pray*, which occurs so frequently in our Liturgy, and which was inserted with the design, of rallying our undisciplined thoughts, recalling our straggling ideas, and of putting us in mind, that we ought to pray with an affectionate application.

REMARKS ON ACTS, CHAPTER XIII, VERSE 43.

As many as were ordained to eternal life believed.

VARIOUS explanations of this text have been given, but none of them is so natural and easy as that of the great and good Archbishop Sharp. "What, says that pious and learned prelate, is the meaning of the Apostle's words—"As many as were ordained to eternal life believed."—I answer; "the whole depends upon the translation of one word, (and that is *tetagenoi*) which we render *ordained*: but our translators, if they had pleased, might have pitched upon three or four other words that would have better expressed the signification of it, and have cleared the sense beyond all exception. This word, if you will consult the usage of it in authors, cannot be more naturally rendered, than by the words, *fitted*, or *prepared*, or *set in order*, or *disposed for*. Take now any one of these renderings, and it will fully hit the sense of the text, and avoid all those absurdities that I have been speaking of. The case before us is this; the Jews put away the gospel from them, and judged themselves unworthy of eternal life. The Gentiles on the contrary, glorified God because eternal life was offered to them; and accordingly, as St. Luke tells us, as many of them as had *fitted* and *prepared* themselves, or were *set in order*, or *disposed for* eternal life, did, upon St. Paul's preaching, believe the gospel, and become Christians. If you remember, in the 9th of St. Luke, our Saviour speaks of some persons who were not *fit* for the kingdom of God; and such would not believe in him. But now these people were *fit* for the kingdom of God, and therefore they did embrace the gospel as soon as they heard it."

This, I presume to say, is a natural and easy exposition of the text, and it excludes the idea of any eternal decree of God concerning particular men's salvation.

REMARKS ON ACTS, CHAPTER XIII, VERSE 46.

Lo, we turn to the Gentiles.

THE Jews admitted Gentiles into their Synagogues, but the Gentile proselytes had their appropriate place, and did not mix with the Jews. The passage before us affords, sufficient evidence of such a local separation. It is said, verse 42. "And when the Jews were gone out, the Gentiles besought that these words (or this doctrine) might be preached to them the next Sabbath." The Jewish part of the audience, therefore, went out first, before the Gentiles stirred; and St. Paul seems to have directed not only the subject matter of his discourse, but also his face and gestures, at first to the Jewish part of the assembly, verse 16. *Then Paul stood up and beckoning with the hand*, or moving his hand toward them, as particularly bespeaking their attention, *said, men of Israel, even ye that fear God, give audience.* Now, as the whole of the discourse was remarkably appropriate to the Jews, so probably were the posture and motion of the Apostle's body and eyes, whilst he delivered it; which may with equal reason be supposed to have been the case in pronouncing the former part of his next discourse on the following Sabbath, and which rendered that sudden alteration of his attitude, the more emphatical and striking;—"Lo! we turn to the Gentiles?"—This graceful, and opportune turn of gesture as well as of discourse, had, by the grace of God, the desired effect. The whole Gentile part of the audience were enraptured with the Apostle's declaration, and accordingly all who were present embraced the doctrine of *eternal life*, of which the Jews had shewn themselves *unworthy*, by putting it from them, *contradicting* and *blaspheming*:—as many as (*tetagenoi*) were ranged together, viz. on the Gentile side of the synagogue, which was very crowded, ver. 44, 45. believed in the doctrine that was *unto life eternal*.

THE NECESSITY OF RETIREMENT.

THAT dissipation of thought, which our conversing much with the world occasions! To retrieve ourselves from this *ill effect*, it is highly expedient to withdraw from company, and to converse much with what we above all things *love*, and yet above all things *hate* to converse with—*ourselves*:—to habituate our minds to recollection, and to fix them on the greatest and most interesting of objects.

Honour, profit and pleasure are the *three idols*, to which *man* of the world bow. Avoid them, O Christian, go from them into privacy, shut the door, and as the Psalmist speaks, *commune with thine own heart in thy chamber, and be still*. There, the busy swarm of vain images that beset us *out of doors*, find no admission;—there, as no turbulent passions can enter, so all animosities are excluded or forgotten; and all competitions *cease*. *There* the vanities and vexations of this world are forbidden to enter, and the considerations of the world to come find an hearty welcome.

A FABLE.

ON a summer's evening, a shepherd from a rising eminence beheld the adjacent sea;—the winds were hushed, the waves had lost their motion, and presented a surface smooth as that of a molten looking-glass. At a little distance, he perceived boats and vessels of various size and sail, which seemed, in perfect security, to sport upon the ocean. Struck with the beauty and novelty of the appearance, he forgot the pleasures of a rural life, forgot all that he had heard of the dangerous and deceitful ocean; he exchanged his flock for merchandize, and trusted himself and his treasure to an untried element. Scarcely was he embarked before he repented of his rashness. A sudden storm arose—the sea no longer serene, but like a tiger roused from sleep, assumed the appearance of an enraged enemy, and threatened him with death in every wave. He lost his bark; he lost his goods; and hoping even against hope with the utmost exertions he escaped a watery grave, once more to tread on the dry land. Made wiser by misfortune, he gladly returned to the pastoral life, and found safety and peace in the society of his flock. The next time he saw the sea, it was again smooth and silent as before; but he beheld it without emotion. It is in vain, says he, to think of deceiving me again; I have no mind to suffer a second shipwreck!

REFLECTION.

HAPPY are they whom divine grace leads to make a like reflection upon their former errors! Sinful pleasures appear engaging at a distance, but at last "they bite like a serpent, and sting like an adder." Temptations have been presented to us, in all their bewitching charms; they have resembled the sea when calm, unruffled by no breath of air; without suspicion we yielded to the allurements, quitted our safety, and daringly launched into the dangerous and deceitful deep! Transient was temptation's smile, ocean soon began to frown and toss his waves on high; and we found ourselves instantly surrounded with storms and tempests. Then, when all our art was baffled, our rudder broken, our sails torn, our anchor lost, and all human hopes of safety taken away, what have been our thoughts? Did we not bemoan our folly? Were we not willing to part with all; to count our greatest gain but loss, if we could but escape with life and reach some friendly port? Has the Lord heard our prayer? Has he sent his word and saved us, and brought us into the desired haven? Let us then keep in mind our past experience. May we never commit ourselves to those faithless seas, which have occasioned us so much trouble and danger, "for the end of them is death."

Seduc'd by sin to quit my ease,
And trust my life to stormy seas;
I long by winds and waves was toss'd,
And ev'ry view of safety lost.

Recover'd by Divine command,
And, past my hope, brought back to land;
With pleasing dread I stand and view,
The deaths I lately ventur'd through.

Again some artful bait presents,
Again, alas! my heart assents:
Untaught by all its former pain,
My foolish heart would rove again.

But Oh! fordid it, gracious Lord!
Uphold thy servant by thy word;
Recal past dangers to my eyes,
And make me by experience wise.

A COMPENDIOUS PROOF OF THE TRUTH OF THE CHRISTIAN RELIGION.

BY MONSIEUR FENELON, ARCHBISHOP OF CAMBRAY.

THE establishment of Christianity among mankind is the greatest of all miracles. In spite of all the power of Rome; in spite of all the passions, interests, and prejudices of so many nations; so many philosophers; so many different religions; twelve poor fishermen, without art, without eloquence, without power, published and spread their doctrine throughout the world. In spite of a persecution for three centuries, which seemed every moment ready to extinguish it; in spite of continued and innumerable martyrdoms of persons of all conditions and countries; the truth at length triumphs over error according to the predictions both of the old and new law. Let any one shew some other religion, which has the same marks of a divine protection.

A powerful conqueror may establish by his arms, the belief of a religion, which flatters the sensuality of men. A wise legislator may gain himself attention and respect by the usefulness of his laws. A sect in credit and supported by the civil power, may abuse the credulity of the people. All this is possible. But what could victorious, learned, and superstitious nations see, to induce them so readily to believe in Jesus Christ as their God and Saviour, who promised them nothing in this world but persecutions and sufferings; who proposed to them the practice of a morality, to which all darling passions must be sacrificed? Is not the conversion of the world to such a religion, a greater and more credible miracle than even the greatest of those which some refuse to believe?

FOR THE CHURCHMAN'S MAGAZINE.

A DIALOGUE

BETWEEN A CLERGYMAN, AND HIS PARISHIONER.

Continued from No. 3, page 43.

P.—Rev. Sir, I hope you are at leisure, as I have come again to converse with you upon the subject of the Holy Eucharist.

C.—I am at leisure at present, and shall gladly discourse with you, on a subject so important, that the Church pronounces it the most solemn part of public worship.

P.—I have long meditated on the holy eucharist, and confess my difficulties: one is, whether our Lord offered himself for us, at the time of his instituting the holy communion, or when he was on the cross.

C.—The primitive Christians believed that the oblation of the body of Christ for the redemption of mankind commenced immediately after eating his last passover, and was progressive, till he said, "this is my body, this is my blood, which is given for you," over the bread and wine. The propitiation was then offered under the symbols of bread and wine.

P.—I thank you, sir, my question is answered entirely to my satisfaction: now be so good as to explain to me the nature and design of the eucharistic sacrifice.

C.—When the eucharist is celebrated according to Christ's institution, it is a solemn memorial or representation of Christ's sacrifice offered to God the Father, in order to procure for us the benefits of that sacrifice. When the bishop or priest, to shew the authority by which he acts, recites the words of institution, and pronounces Christ's powerful words; *this is my body, this is my blood*, over the bread and wine, they become authoritative representatives, or symbols of Christ's crucified body, and of his blood that was shed.

P.—So then, sir, the priests under the gospel offer sacrifice as well as those under the law.

C.—Yes, sir, the legal sacrifices were sanguinary; but under the gospel they are unbloody. The bread and wine, by the powerful words of Christ, "*this is my body, this is my blood*," are made authoritative representatives of his body and blood offered for us, and put into a capacity of being offered to God as the great Christian sacrifice.

P.—With pleasure, I observe sir, how the subject goes on to expand, and confess that all this is very intelligible;—pray proceed.

C.—Then the priest makes a solemn oblation of the appointed symbols, which is the highest and most proper act of Christian worship. With this oblation God is well pleased, because it is offered by his Son's authority and command. The bread and wine are not consumed by fire from heaven, nor by the fire of an altar, as the Levitical sacrifices were, but suffered to continue in our sight; or in other words, God returns them to us to feast upon, that we may thereby partake of all the benefits of our Saviour's death and passion.

P.—I understand all this; but confess that I have some fears, lest this doctrine lean toward transubstantiation.

C.—You will have no reason to be afraid that the primitive doctrines of the eucharist favour transubstantiation, when I shall have conducted you a few steps farther in the illustration of them.—Please, sir, to observe, that the bread and wine remain bread and wine after the prayer of invocation. The Holy Spirit is invoked neither to transubstantiate nor consubstantiate, but to *sanc-tify* them; to change them in their qualities, not in their substance. And thus they are made, not the natural, but the sacramental body and blood:—they are bread and wine by nature, the body and blood of Christ, in mystery and signification: they are bread and wine to our senses, the body and blood of Christ to our understanding and faith: they are bread and wine in themselves, the body and blood of Christ in power and effect.

P.—I see clearly how all this is, and that my fears of transubstantiation were groundless: as to consubstantiation we seldom hear that word mentioned, but if I have any correct ideas of its meaning, it is as remote from the primitive doctrine of the eucharist, as the so much condemned Popish word transubstantiation is.

C.—The doctrine of transubstantiation was invented in the beginning of the sixth century: consubstantiation was a device of Luther, whereby he thought to mend the matter. We may try as many ways as we please to purify truth from error, but no way is certain, but that prescribed by the prophet, “stand in the head of the ways and see, and enquire for the old path, and walk therein, and ye shall find rest for your souls.”

P.—True sir; the man who desires to drink the water pure, must draw it from the fountain; but alas! “the well is deep” to many, and they “have nothing to draw with.”—The holy communion is, I fear, so generally little understood, that by far the major part of people absent themselves from it; every one has some favourite excuse.

C.—Yes, sir; our Saviour's words are daily verified,—“ye will not come to me that ye might have life;”—how many turn away in a rage upon being told, “unless ye eat the flesh of the Son of man and drink his blood, ye have no life in you!”

P.—I firmly believe that it is necessary to receive the holy communion as often as opportunity offers, because it is our spiritual nourishment, without which the soul must be in a weak and languishing condition.

C.—If the health of the soul were in our eyes as precious as that of the body, we would give a similar attention to its preservation and maintenance; but unhappily we attend to the things of time with so much ardency of affection that the things of eternity are little regarded. To pamper the body, no expense is spared, and invitations to social entertainments are duly complied with;—but to the voice of the Church, inviting her careless children to eat of her “dainties and drink her choicest wine,” to feast on the “communion of the body and blood” of her Redeemer, little attention is paid. What! is courtesy toward man a virtue, and disrespect toward God free from censure?—At first the deceiver seduced men, by persuading them to eat what God had forbidden—since, he has carried on the same destroying scheme, by persuading them to condemn what God hath commanded to be eaten. Surely men would not so readily yield up their best interests into the destroyer's hands, if they more maturely “considered the things that belong to their temporal and eternal peace;”—if they considered aright the “communion of the body and blood of Christ,” and knew that it conveys all the benefits of his natural body and blood to those who worthily receive it; the chief of which are, the pardon of their past sins; fresh supplies of the Holy Spirit; and a principle of immortal life to their bodies, as well as to their souls.

P.—I am much edified, sir, by your instructions, and must request you to resume the subject at my next visit, which I propose to make in a few weeks.

C.—You shall be always a welcome visitor, and especially so, when you come in the character of a meek inquirer after truth;—into which, may God direct every well-disposed person. [To be continued.]

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

The winter is over and gone, and the warblers of the groves begin to announce the rising Spring; and as a great proportion of your subscribers are Husbandmen, and much engaged in contriving how to obtain a plentiful harvest, the following will, I hope, find a place in your useful publication.

“Paul may plant, Apollos may water, but God giveth the increase.”

THE FARMER'S PRAYER.

O THOU, by whom the universe was made,
Mankind's support, and never-failing aid,
Who bidd'st the teeming earth her produce bear,
Unto a peasant's earnest suit give ear.

I'm going now my land with care to dress,
And to its fertile bosom to commit my grain,
Which, if, O God! thou deignest not to bless,
I never must expect to see again.

In vain it is to plant, in vain to sow,
In vain to harrow well the levell'd plain,
If thou dost not command the seed to grow,
And give increase unto my bury'd grain.

O give us in due time, and measure fit,
Give us the former and the latter rain;
Give temperate seasons, and sufficient heat;
Give peace and plenty to each honest swain.

Prosper our handy-work, most gracious God!
And further all our labours with success;
So, on our knees, shall we confess thee good,
And night and morn our benefactor bless.

LINES WRITTEN ON A BLANK LEAF OF THE HOLY BIBLE.

YE sacred tomes, be my unerring guide,
Dove-hearted saints, and prophets eagle-ey'd!
I scorn the moral fop and ethic sage,
But learn the truth from your illumin'd page.
Like Moses' bush each leaf divinely bright,
Where God invests himself in milder light!
Taught by your doctrines we devoutly rise,
Faith points the way, and Hope unbars the skies.

A SHORT VOCABULARY.

Giving the signification of some Old English words, used in the old translation of the Psalms, and several offices of the Church; but not commonly spoken or written now in the same sense in which our translators used them.

BEAST. **A**NY living creature except man. Cicero, in his Tusculum questions, gives the appellation of *beasts* to *fishes, birds, and serpents*. In Gen. iii. ch. ver. 1.—Psalm civ. ver. 25. Our last translation takes the word in this sense, which shews that it was so understood for above sixty years after the old translation was made.

BLASPHEMY. To speak reproachfully either of God or man; from the Greek word which is used in St. Jude's, Ep. ver. 7—Rom. iii. ch. ver. 8. and Titus iii. ch. ver. 2. In these and other places men are said to be blasphemed. Indeed; if we respect the etymology only, it is more properly applicable to men than to God; for it strictly signifies to *hurt* the fame or credit of another. Psalm iv. ver. 2.

BLASPHEMY. Reproach or slander, either against God or man. Ps. lxxiii. ver. 8.

COMMUNE. To discourse familiarly, to compare notes one with another.

COUNSEL. Design, device, decree, or resolution, from the Latin *consilium*. Psalm xxxiii. ver. 18. In scripture it means more than simply advice, or direction, the sense in which it is now generally understood.

ESCHIEW. Avoid, shun, keep at a distance from.

FAIN. Glad, merry, joyful. We now use it as an adverb, viz. *I would fain*, that is, I would gladly; but our ancestors used it as an adjective. Psalm lxxi. ver. 21.

FLITTING. A hasty removal or flight. Psalm lvi. ver. 8.

FLOOD. A river or stream. Psalm lxxii. ver. 8, 26, 89.

HEALTH. Safety, protection, power of saving, salvation, both spiritual and temporal. It comes from the Saxon word *Hal*, which has the same signification. Thus in the Nicene Creed in the Saxon language, *Hal* stands for *salvation*. And in that language Christ is called *Halend*, that is, the Saviour. And the last translation renders the Hebrew original by this word Health.—[To be continued.]

ESSAYS AND THOUGHTS ON VARIOUS SUBJECTS.

THE science called metaphysics seems never to have been of service to true religion, but only to have obscured and darkened its truths, which, under that cover, have often been stolen away by its enemies. May it not be compared to the *mist*, or *fog*, described by Homer, as spread on the top of hills?

“Swift gliding mists the dusky hills invade,”

“To thieves more grateful than the midnight shade.”

“SUCH a respect,” says Plutarch, “had the Romans for religion, that they made all their affairs depend solely on the pleasure of the gods, never suffering, no, not in the greatest prosperity, the least neglect or contempt of their ancient rites, or oracles; being fully persuaded, that it was of much greater importance to the public welfare, that their magistrates and generals should reverence and obey the gods, than if they conquered and subdued their enemies.”

DR. GREEN, of St. John's College, trying to skate, got a terrible fall backwards. “Why, Doctor,” said a friend who was with him, “I had thought you understood the business better.”—“O,” replied the Doctor, “I have the theory perfectly, I want nothing but the practice.” How many of us in matters of a much higher and more important nature, come under the Doctor's predicament!

MANY persons spend so much time in criticising and disputing about the gospel, that they have none left for practising it.—As if two such men should quarrel about the phraseology of their physician's prescription; and forget to take the medicine.

MANY of those great politicians as they are called, so celebrated in story, may be compared, as Mr. Boyle observes, to worthless gnats, considerable only for their noise and stings with which they disturb men's rest,

OBITUARY.

DIED, at Stratford, in February, Mr. JOSEPH CURTIS, aged 69 years.—Mr. HEZEKIAH LEWIS, aged 21 years.—Mr. CURTIS JUDSON.—Miss NANCY CURTIS, aged 21 years.—Mr. ELISHA DE FOREST, aged 65 years.—Miss ANNA BROOKS, aged 89 years.—Miss RUTH WOSTER, aged 86 years.

ERRATA.]—No. 3, page 48, first line, for “dream” read *gram*. In the text of the several Lectures on the Church Catechism, for “Romaus” read *Genesis*.

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[No. 5.]

THE

CLERGYMAN'S ADVICE TO HIS PARISHIONERS :

EXPLAINING WHAT THEY ARE TO BELIEVE AND DO IN ORDER TO
BE SAVED. ADDRESSED CHIEFLY TO THOSE WHO ARE OF THE
YOUNGER SORT. [Continued.]

Thirdly, **I**N baptism ye have renounced *all the sinful lusts of the flesh*. By which part of your vow ye have engaged yourselves to regulate and govern all these *appetites and inclinations*, which belong to you as men, and are implanted in your nature for good and wise purposes. The lust, or desires of the flesh, were not given to men for no other purpose than that they might be so many snares and temptations to them. Far be it from us to think so unworthily of the goodness of God, No; it is necessary to the present state of things, that ye should be so framed; and these dispositions, under a proper restraint, are (no doubt) of singular use to you in your present situation. The affairs of the world could not be carried on without them; and the counsels of Providence, in creating it, would be frustrated otherwise, and made of none effect. But when these appetites and desires are suffered to exceed their proper bounds; when they govern, instead of being in subjection; then do they become *sinful lusts of the flesh*, and with such ye have declared yourselves to be at enmity. Hence proceed *drunkenness, gluttony, fornication, adultery, strife, envyings, murders*, and the like. These, with many others, are called by St. Paul, *the works of the flesh*; and of all such works ye have declared an abhorrence. Ye have vowed, that by the help of God's grace, ye will not do them yourselves; nor in any wise contribute to the doing of them, by giving encouragement or countenance to others. That ye may be the better able to perform this promise, let me advise you carefully to observe to what sins of this sort ye are mostly inclined. And although, with the Apostle, *ye are assured that in your flesh dwelleth no good thing*; yet let it be your especial care to guard yourselves in the weakest part, where ye apprehend the greatest danger of being overcome. Avoid every opportunity, as far as in you lies, by which ye may be enticed to commit any of these sins. In a more particular manner, shun idleness and sloth; and betake yourselves now, in the early time of age, to some honest and useful employment. They that do otherwise, *make provision for the flesh to fulfil the lust thereof*; that is, they give themselves up to *intemperance and loose conversation*, the constant companions of an idle life, whereby the lusts of the flesh are fed and nourished, and so prove unruly and past controul.

And let this suffice for the first part of your baptismal vow, whereby ye promise to renounce the devil and all his works; the pomps and vanities of this wicked world; and all the sinful lusts of the flesh. Ye have declared, in the second place, that *ye will believe all the articles of the Christian faith*.

To *believe* a thing is to be well persuaded of the truth of it. And, although it be impossible for you to believe what ye please; yet in promising to believe all the *articles of the Christian faith*, ye do not undertake an impossibility.—

For they admit of no doubt, because they are the sum and substance of *the Christian faith*; as it stands clearly and plainly described in the Holy Scriptures. They are what the members of the Christian Church therefore have generally believed, from the beginning of it to this day; although there are some who have disputed concerning the meaning of several terms, in which these articles have been expressed. Now, it is your duty thoroughly to inform yourselves, *what* these articles of the Christian faith are, and *in what sense* they are to be understood; and whether ye yourselves do believe them, as they ought to be believed. In the first of these particulars, I will endeavour to inform you; in the latter, ye must inform yourselves, for no body else is capable of doing it. Whether ye do truly, and heartily, believe the articles of the Christian faith, is a matter in which your own consciences are chiefly concerned. But, I may add, that if ye lead your lives according to such a belief, ye have good reason to think that ye do not deceive yourselves or others in this respect. For Christian *obedience* is the best sign of Christian faith; and, if ye do behave in every thing according to the rules of the gospel, there is no reason to doubt of your belief of the gospel.

These then are the articles of the Christian faith; and this is the sense in which they are to be believed, as appears from the Holy Scriptures.

First, ye are to believe that there is *a God*, and but *one God* only; an eternal Being, infinite in perfection, and the author and giver of every thing which is good, and (in any degree) perfect in others: that he has all power in himself, by which he at first created, and does now support, and govern, all things in Heaven and Earth: that He is therefore the God, and Father, of all men. And, ye do believe that, from all eternity, He was the Father of our Lord Jesus Christ.

In like manner, ye are to believe, that *Jesus Christ* was always, from all eternity, *the Son of God*: that he took the name of *Jesus Christ* when made Man, as he was a person consecrated and anointed by God for the redemption and salvation of mankind: and that He thereby became our Lord, as he hath purchased us with his blood, and as all power and authority is exercised by Him over his Church.

With regard to the manner in which the Son of God took our flesh upon Him, and became visible to the world, that he might suffer for it; ye believe, that He was conceived of the Holy Ghost, and born of the Virgin Mary; that is, by the power and operation of God's Holy Spirit, a virgin was made to conceive and bring forth, without the ordinary means of generation; and that from hence our blessed Saviour Jesus Christ had both a human body and a human soul, but without any stain of sin upon either of them, because of the extraordinary and holy manner in which he was produced.

Ye believe, that the same holy person, after preaching repentance and forgiveness of sins to the world, for some space of time, and after working many miracles in confirmation of the truth of what He said, did suffer under Pontius Pilate, was crucified, dead, and buried, and descended into hell; that is, at such a precise time, foretold by the Prophets, (when the Jews were under the power of the Romans, and Pontius Pilate, a Roman, was their Governor) our blessed Saviour did suffer from the Jews many grievous things, scourgings, mockings, buffetings, and the like; that His body, whilst He was yet alive, was fixed to a cross, after the manner of a criminal; that He did really die upon the cross; that His body, when dead, was taken down thence and laid in a grave; and that His soul went to the place appointed for it, during its state of separation.

Ye believe further, that the same Jesus Christ, who was crucified, dead, and buried, rose again the third day from the dead; that is, after lying for that space of time in the grave, His soul was restored to His body, and He did leave his sepulchre, and did appear alive to many persons, for many days, with the same soul and body which He had before He was put to death. And this, ye are to believe, was done by His own divine power, by which He was enabled to lay down His life, and take it again.

Ye believe also, that He ascended into Heaven, and sitteth on the right hand of God, the Father Almighty; that is, when He had continued some time upon earth, after His resurrection, and conversed frequently with his disciples, and others, in the presence of Peter, James and John, He ascended

into Heaven, and took possession of "the glory which He had with the Father before the foundation of the world."

And ye do believe, that He shall continue in Heaven, governing and directing His Church upon earth, and interceding for it with God the Father, unto the end of the world, *when He shall come again to judge both the quick and the dead*; that is, all those who shall be found then alive upon the earth, as well as those who are departed out of this life, shall appear before the *Judgment Seat of Christ*, at his second coming; and shall be acquitted or condemned, rewarded or punished, according to what they have done, *whether it be good or evil*.

Further, as ye believe in God the Father, and God the Son, so do ye believe in God the Holy Ghost, (or the Holy Spirit) who is of the same Divine nature with the Father and the Son. He is called in Scripture the Holy Spirit, because it is by his means (more especially) that all the people of God, are sanctified, or *made Holy*. As ye believe the Father to have been your Creator, and the Son your Redeemer, so ye believe the Holy Ghost to be your Helper and Comforter, in all things wherein ye stand in need more particularly of the divine assistance. He enlightens your understandings, disposes your wills, and enables you to perform every good and religious undertaking. He assists your prayers, strengthens you against temptations, and enables you to discern the malicious subtilties of the devil, and the cheats and delusions of the world and the flesh. He possesses you with the knowledge of your true interest, and is ever admonishing and encouraging you in the pursuit of it. Finally, by his sanctifying power, He unites you and all good Christians to Christ your head; sealing your souls with such an inward assurance of God's favour, that ye do firmly hope, and are persuaded in yourselves, that through the mercies of God, ye shall be everlastingly happy in a future state.

After ye have professed to believe thus in each of the Three Persons of the Blessed Trinity, ye declare also that there is *one Church of Christ*, called the *holy Catholic*, or holy and universal Church. The Church, here meant, is the general assembly of all such as, from the first publishing of the Gospel to this present time, have believed in Christ, and who hereafter shall do the same, to the end of the world. Ye do profess therefore to believe, that all holy persons, who have died in the faith of Christ, and in the fear of God's holy name, do continue members of Christ's Church, although they are removed out of our sight into a separate state; and that they, with all good and pious Christians now remaining in the world, do make but one Church, or Society, as they are united under one and the same head, Jesus Christ; that they are sanctified by the same Blessed Spirit, and shall one day partake of the same happiness in the glorious kingdom of God. Ye do further profess to believe, that that part of Christ's Church which is here on earth shall never cease; but that there shall always be a number of faithful persons continuing to believe and practise, as they are taught in the gospel of Jesus Christ, even to the end of the world.

Ye do also believe, that, in this Church of Christ, there is, and always will be a *Communion of Saints*; that is, that all true Christians; as well as those who are departed out of this life as those who remain in it, have access to God the Father, being in covenant with him, *through Jesus Christ*; that they are in communion also with God the Son, who has purchased them with his blood, and redeemed them to himself; and, that they have the Fellowship of the Holy Ghost, who dwelleth in them, and is their counsellor and guide; that there is also so far an intercourse between good and holy men on earth, and the Angels of God in heaven, as that they have an affectionate regard for them, and delight in ministering to them, whenever they are commanded so to do. And, finally, ye believe, that the members of Christ have, and ought to have communion with one another, not only in prayer, and the ministry of God's holy word and sacraments, but in love and charity, and all good works, whereby they can be beneficial to each other.

Further, ye do believe, that as members of the Christian Church, ye have the inestimable benefit of that most gracious promise of the forgiveness of sins: that is, that, by the sending of His Son into the world, it has pleased Almighty God to issue a free pardon to all such as shall embrace the terms of His holy gospel: that, when all the wisdom of man could not contrive an expedient whereby he might hope to be reconciled to God, and when the whole world

was sunk into despair, through the burthen of their sins, for which they could make no atonement, it pleased God, *in the bowels of his mercy*, to cause *tidings of great joy* to be proclaimed to the wretched sons of men, no less than a sure forgiveness of all their sins by repentance, and faith in Christ Jesus.— And, as *there is none other name under Heaven given among men, by which we must be saved, but only that of the Lord Jesus*; ye believe that forgiveness of sins is not to be obtained in *any other way* than that which the gospel prescribes; not from any authority which men may falsely and presumptuously arrogate to themselves; not by performing such things as the gospel does not require you to do; but by *a stedfast faith in Christ Jesus, and a sincere obedience to his will and commandments*.

Ye do believe also that there will be a *resurrection of the dead*; that is, that the bodies of all men (although dissolved into dust, from whence they were at first taken) shall be raised from the grave, and their souls shall be again united to them; and that the bodies of the faithful shall be restored to them in such a glorified state as to be capable of enjoying everlasting happiness, and the bodies of the wicked in such a state as shall make them sensible of everlasting misery and torment.

And, finally, ye do believe that there will be a *life everlasting*; that is, that, after the resurrection from the dead, ye will be translated into a state where ye can *never die any more*, and in which the good will be happy, and the wicked miserable to all eternity.

This is the belief of a Christian, according to that revelation which God has been pleased to make of Himself by his Son Christ Jesus: of the truth of which ye must be really and fully persuaded, if ye expect to receive any benefit from being baptized in His name. And, as these things are to be BELIEVED, so likewise there are many things to be done in order to accomplish the eternal salvation of your souls. For, lastly, ye do promise to *keep God's holy will and commandments, and walk in the same all the days of your lives*. By this ye engage, that your outward actions shall be agreeable to the inward persuasion of your minds; and that your faith shall not be dead and unprofitable, but lively, active and fruitful of good works. The will and commandments of God, ye have likewise revealed to you in *the gospel* of His blessed Son; *the moral law*, given of old to the Jews, being there explained, improved, and adapted to the state of mankind under the new covenant of grace, by Jesus Christ himself.

In the first place, ye are not only to have *the Lord for your God, and none other beside Him*; but from numerous passages of the New-Testament, ye are taught and commanded to *believe in Him, to fear Him, to love Him, with all your heart, with all your mind, with all your soul, and with all your strength; to worship Him, to give Him thanks; to put your whole trust in Him; to call upon Him; to honour his holy name and his word; and to serve Him truly all the days of your lives*. The meaning of which is, that ye are neither to fear nor to love any thing so much as God; because, whatever ye fear most, or love most, THAT ye make your God.

OF ASH WEDNESDAY, OR THE FIRST DAY OF LENT.

SUNDAY, being the day on which we commemorate the resurrection of our Saviour, does not allow of fasting; if, then, the six Sundays are deducted out of the six weeks of Lent, there remain only thirty-six days of fasting: to make up, therefore, the number of forty, they added four days from the week preceding, which made Wednesday the first day of Lent, and which was thence called *Caput Jejuni*; it was, for another reason, called *Dies Cinerum, Ash Wednesday*.

The latter name is said to have originated from the following custom. On the first day of Lent, the penitents were to present themselves before the bishop, clothed in sackcloth, with naked feet, and eyes turned to the ground. In this plight they were introduced into the Church, where the bishop, and the rest of the clergy, all in tears, repeated the seven penitential psalms; and, rising from prayers, they threw ashes upon them, and covered their heads with sackcloth; and then, with mournful sighs, declared to them, that, as Adam

was cast out of Paradise, so they must be cast out of the Church. Then the bishop commanded the officers to turn them out of the Church door; and all the clergy followed after, repeating that curse upon Adam, *In the sweat of thy brow shalt thou eat thy bread.* The like penance was inflicted on them the next time the sacrament was performed, which was the Sunday following. All this was done, that the penitents, observing how great a disorder the Church was put into, by reason of their crimes, should not lightly esteem of penance.

Our Church has supplied the want of this severe discipline, by adding to her ordinary service a very proper and suitable office, called *The Communion*, which will be considered in its proper place.

In the morning and evening service, instead of the psalms for the day, there are appointed six of David's penitential psalms, (the seventh being reserved for the communion service) concerning which, we need only observe, that they are the very forms, in which the royal prophet expressed his penitence; and they have been so esteemed in the Church, as to be constantly used for the same purpose, in times of humiliation and repentance.

The Collect was made new at the compiling of the Liturgy; the Epistle and Gospel were taken out of the old offices.

There are no proper lessons appointed for this day.

OF THE SUNDAYS IN LENT.

THE Sundays in Lent are, in our Church, as well as in the Greek Church, named from their number: the fourth, however, is generally called *Mid-lent Sunday*, though some others term it *dominica refectiois*, the *Sunday of refreshment*; the reason of which, probably, is, the gospel for the day, which contains the miracle of our Saviour feeding five thousand; or, perhaps, the first lesson in the morning service, which contains the history of Joseph entertaining his brethren. The *fifth Sunday* is, by the Latins especially, often called *passion Sunday*: this might be a more appropriate name to the following Sunday, which is the *Sunday next before Easter*, and has obtained the appellation of *palm Sunday*, in commemoration of our Saviour's triumphal entry into Jerusalem, when the multitude that attended him strewed palm branches in his way: in memory of which remarkable transaction, palms used to be borne, in England, till the second year of Edward VI.

The Collects, as well as the Epistles and Gospels, of all these Sundays, are the same that we meet with in the old offices, excepting that the *first* was made new at the reformation, and the last is, in the Litany of St. Ambrose, appointed for Good Friday. These collects, epistles and gospels, designed for our meditation on Sundays, being the intervals of the fast-days during the week, are calculated to remind us of the duties we have undertaken in this time of general humiliation. In the epistles, we are taught the obligation of returning to our acts of self-denial and humiliation; and, in the gospels, we have set before us, the example of Christ, who not only fasted; but went about doing good; in all which, we are, more especially at this time, bound to imitate him.

[To be continued.]

OF THE ELEGANCE AND DIGNITY OF THE SACRED SCRIPTURES.

CONTINUED.

IS any man convicted of *guilt*, of provoking God, and endangering his salvation?—Let him ask *reason* to point out a means of reconciliation, and a refuge from the wrath to come. Reason hesitates, as she replies, “the *DEITY* may, perhaps, accept our supplications, and grant pardon and peace.”—But the word of God leaves us not to the sad uncertainty of conjecture; its language is clear.—*God has set forth a propitiation—he does pardon our transgressions—he will remember our sins no more*—and with the finger of truth as radiant as a sun-beam, points to the *Lamb of God who taketh away the sins of the world.* Glorious intelligence, that God so loved the world as to send his Son not to condemn mankind, but to ransom them from death by the blood of his cross. “If any man sin (and there is no man who sinneth not) we have an advocate with the FATHER, JESUS CHRIST the righteous, and he is the propitiation for our sins.”

Are we *assaulted* by temptation, or *averse* from duty?—Philosophy may attempt to parry the thrust, or to stir up the reluctant mind, by disclosing the *deformity* of vice, and urging the *fitness* of things. The scriptures recommend no such incompetent succours.—“My grace,” says their Almighty author, “is sufficient for thee; I will perfect strength in thy weakness; sin shall not have dominion over you.” The great JEHOVAH, in whom is everlasting strength, *worketh in us both to will and to do his good pleasure.*

Should we be visited with *sickness*, or overtaken by *any calamity*; the consolation which Plato offers, is, that such dispensations coincide with the universal plan of divine government: Virgil will tell us for relief, that afflictive visitations are, more or less, the unavoidable lot of all men. Another moralist whispers in the dejected sufferer’s ear, “impatience adds to the load; whereas, a calm submission renders it more supportable.” But, does the word of revelation dispense such *spiritless* and *fugitive* cordials? No, those sacred pages inform us, that tribulations are fatherly chastisements, tokens of a Creator’s love, the effects of his care, *for whomsoever he loveth he chasteneth*; and as he loveth all men and hateth nothing that he hath made, so he chasteneth all men, to bring them to the knowledge and obedience of the truth. All afflictions are intended to work in us the peaceable fruits of righteousness, and to work out for us an eternal weight of glory.

Should we, under the summons of death, have recourse to the most celebrated comforters in the heathen world; they would increase our apprehensions rather than mitigate our dread. Death is represented, by the greatest master of their schools, as *the most formidable of all evils.* They were not able to determine, whether the soul survived the body; and never so much as suggested the probability of its resurrection. Whereas, divine revelation strips the monster of his horrors, turns him into a messenger of peace;—it gives him an angel’s face, and a deliverer’s hand: Ascertaining to the *souls* of the righteous an immediate translation into the regions of bliss; and ensuring to their *bodies* a happy and glorious resurrection, at the restoration of all things. This inestimable book heals the maladies of life, subdues the fear of death, strikes a lightsome vista through the gloom of the grave, and opens a charming, a glorious prospect of immortality into the world to come. By the gospel of God our Saviour, life and immortality are brought to light:—rejoice then, O ye heavens, shout aloud ye lower parts of the earth; break forth into shouting and general triumph ye isles of the Gentiles, and every people under heaven, for those who are reputed dead—are not really so—they are but asleep, and if they sleep in Jesus they shall do well.—In the last day they shall hear the voice, which called Lazarus from his grave, and come forth.—Let every Christian comfort and strengthen his brother with these words:—“Death, where is thy sting? Grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ.”

These with many other excellencies peculiar to the scriptures, one would imagine, are more than sufficient, to engage every *sensible* heart in their favour, and introduce them with the *highest esteem*, into every improved conversation.

Another very distinguishing peculiarity of the sacred writings deserves our attention, viz. the method of *communicating* admonition, or administering reproof, by *parables.*—A method which adapts itself to the meanest apprehensions, and gives no offence to the most supercilious temper; yet is as much superior to plain unornamented precepts, as the enlivened scenes of a well-wrought tragedy, are more impressive and affecting, than a simple narration of the plot.

It has been very justly remarked, that this “eloquence of similitudes” is equally affecting to the learned and the unlearned, to men of inferior as well as superior talents. It *shows* rather than *relates* the point to be illustrated. It has been admired by the best judges in all ages, and applied to the illustrating of innumerable beautiful subjects; but was never carried to *perfection*, till our Lord spoke the *parable* of the *Prodigal*, which has a *beauty*, that no paraphrase can heighten; a perspicuity, that renders all interpretation needless; and a force, which every reader, not totally insensible, must feel.

The condescension and goodness of God are, every where, conspicuous in the productions of nature; he conveys to us the most valuable fruits, by the intervention of the loveliest blossoms: though the present is itself extremely acceptable, yet he has given it an additional endearment, by the beauties which

array it, and the perfumes which surround it. In the pages of Revelation likewise, he has communicated to us the most glorious truths, adorned with all the graces of composition; such as may polish the man of genius, and improve the man of worth; such as highly delight our imagination, whilst they cultivate and refine our morals.

Who then would not gladly receive that gracious exhortation, *let the word of Christ dwell in you richly*? Who would not willingly obey that benign command, *thou shalt talk of it when thou sittest in thine house, when thou walkest by the way, when thou liest down, and when thou risest up*?

When I consider the *language* of the scriptures, and experience their energy on my soul, I am inclined to say "other writings, though polished with the nicest touches of art, only *tinkle* on the ear, or affect it like the shepherd's reed; but these, even amidst all their noble negligence, *strike—alarm—transport me*, somewhat like the voice of thunder, or the archangel's trumpet."

When I consider the *contents* of the scriptures, and believe myself interested in the promises they make, and the privileges they confer, I am induced to cry out, "what are all the other books in the world, compared with these inestimable volumes?—No more than an entertaining novel, or a few *prudential* rules for domestic œconomy, compared with a *parent's will*, a *royal charter*, or an *imperial grant* of titles and manors."

All these circumstances remind me of an eulogium most deservedly given to the BIBLE, which, though quite *artless*, is I think, abundantly more expressive, than the most laboured efforts of rhetoric. It came from the lips of a martyr, who, being condemned to die for his inviolable adherence to the pure doctrines of scripture, when he arrived at the stake, and had composed himself for execution, took his final leave in these affecting words: "Farewel sun and moon!—Farewel all ye beauties of creation!—Ye comforts of life adieu!—And farewel thou *precious, precious, precious BOOK* of GOD!"

SACRED CRITICISM.

ISAIAH, chap. ix. ver. 17.—"I will also make thine *officers* peace—and thine *extractors* righteousness."—Eng. trans.

"I will appoint thy rulers in peace—and thine *overseers* (bishops) in righteousness."—Sept. trans.

Clement in his 1st epis. to the Corinthians cites this text thus:—"I will appoint their (EPISCOPUS) BISHOPS in righteousness, and their Ministers or DEACONS in faith;" and produces it as a prophecy of the Apostles' appointing the two officers of BISHOPS (or PRESBYTERS) and DEACONS in the Church.—Seen in this point of view, this prophecy is predictive of the three orders, Apostle, Presbyter and Deacon in the Christian Church. And it is highly probable that the overseers of Christ's Church are in the New-Testament called EPISCOPUS, from this very passage of Isaiah.

Exodus, chap. xxiii. ver. 19.—*Thou shalt not boil a kid in his mother's milk.* "This law," some say, "was to teach the Israelites to abhor cruelty," but there is reason to think that it was given in opposition to an idolatrous custom prevalent among their heathen neighbours, *when they had gathered in all their fruits, to take a kid, and boil it in the dam's milk*, and then, in a magical way to go about and besprinkle with it all their trees and fields, gardens and orchards, thinking, by this means to render them more fruitful the following year. And to confirm this explanation of the law against *boiling a kid in his mother's milk*, it is observable, that it is both here and in chap. xxxiv. ver. 26, joined with the command of bringing the *first fruits* into the house of JEHUVAH, their GOD;—and in Deut. xiv. ver. 21, with that of paying *tithe*.

ON FAITH AND WORKS.

THERE is no question so often put to me, as, whether are we to depend, for our salvation, on faith or works? When ignorant men, take upon them to instruct others in the principles of religion, it is no wonder, that questions of this kind should be started; or that differences of opinion, in points like this,

should find abettors. Whatever claims the teachers mentioned may lay to inspiration, it is undoubtedly the enemy of religion, that hath stirred up this particular inquiry. If with fanatics, faith alone is made the organ of salvation, it follows, that morality, and good works need not be much attended to, and, if with the Areans, and Socineans, faith is treated with contempt, and morality alone depended on, that very morality, for want of faith, is deprived of its necessary principle and motive. The truth is, the question supposes a distinction where there is no difference, but between cause, and its effect, so necessarily connected, that to suppose them separated even in thought, is to strike at the very foundation of our religion. In the Christian sense, faith and virtue cannot be separated without the total ruin of both. By true Christian faith we are saved: but that faith, which is without works can save nobody. Our blessed Saviour himself, being asked by the Jews, what they should do, to work the works of God, is so far from distinguishing faith from works, even as cause, and effect, that he makes them the same thing, for he answers, "this is the work of God, that ye believe on him, whom he hath sent,"—laying it down for a rule, that to believe in Christ is the very soul of Christian obedience, insomuch, that he who thus believes, must, as the Holy Spirit saith by St. Paul, "be careful to maintain good works." Z.

(Orthodox Churchman's Magazine.)

FOR THE CHURCHMAN'S MAGAZINE.

TRIAL OF THE SPIRITS.

IN vain would any one undertake to try all the Spirits that are now gone out into the world. Schism, like the man in the gospel, is possessed with a legion. In the time of the great rebellion in England, Presbytery alone, produced more than three score new sects of pretended Christians; all of whom professed to be led by the Spirit of God; each sect thought itself the only favourite of heaven, and condemned all others as heretics. Enthusiasm, the never-failing concomitant of schism; could, however, work as strangely and produce as great wonders in one sect as in another. And however different, and contradictory in doctrine and faith, each sect had, in its own opinion, the inward testimony of God that it was right, and all others wrong. But the English Church, from whom they at first separated, could see no great difference between those sectaries; and so condemned them all as schismatics, and the greater part as heretics, "who were carried about with divers and strange doctrines." This they could prove against them from the scriptures of truth, and from the primitive fathers. But such testimony could never convince such zealots of their error, because they had a greater witness within them: and also because it came from a Church, which as they taught, *could not discern spiritual things*. Be it so. But why should they appeal from the Scriptures, and judgment of the Church, to their own infallible spirit? it will not acquit them. For

Each sect will own that God is a God of truth; that whatsoever is dictated by the inspiration of the Spirit of God, is true; and that it is impossible that this spirit should dictate two things which are in their own nature contradictory. This being granted; we will take fifty-nine sects of those infallibles out of the sixty, all of whom have, in their own opinion, the divine gift of discerning spirits, and have the knowledge of the true religion immediately from heaven. Ask them, whether the religion of their mother, Miss Puritan, be the true religion; they will, one and all, answer, no. Now admit her into the jury, and take out Miss Tremble, and put the question, is Quakerism the true religion? The verdict will be, no; for, say they, the quakers are so far removed from Christianity, that they hardly deserve the name. And so of all the rest, taking them one by one, they all will be condemned by the other fifty-nine inspired sects. And we may suppose that the concurrent testimony of so many inspired sects in a case where they are not interested might weigh down any single sect giving evidence in its own case; or judging its own cause: as we have the same reason, and as much evidence to believe any one sect of these wonder-working fanatics as the other to be lead or guided by that spirit, of which they all equally boast.

A LAYMAN.

FOR THE CHURCHMAN'S MAGAZINE.

ON THE ADVANTAGES OF THE LITURGY.

NUMEROUS are the advantages of our Liturgy, and it well becomes the Churchman duly to appreciate its merits, and to venerate it as it deserves. Not only intellectual and moral imperfections are guarded against, but those infirmities of our nature which can hardly be said to originate in depravity, are, by this excellent form of supplication, so managed, controlled, and directed, as to be rendered even amiable and useful.

A person of a warm constitution, and lively imagination, in addresses where the affections are so deeply concerned, as in those which are offered up to the Supreme Being, especially when in an assembly who are professedly engaged in the same interesting service, is liable to lose the reins of reason, and to wander into impropriety, unless attended with some restraints upon the hasty and almost irresistible impulses of his mind. This evil is delicately guarded against by the correct sentiments, and the elegant and sublime language of our Liturgy; whereby suitable scope is given to the affections; and the imagination is gently restrained from the wanderings into which it would otherwise deviate; and he who, unrestrained by a prescript form, would probably be the most dangerous sutor for a congregation, becomes a safe and agreeable one; diffusing the warmth of his affections through the whole assembly; and presenting them before the Almighty, in a language becoming the humility of penitents and the majesty of the Hearer of Prayers. Thus secured, every person who attends Church may enter upon his devotion, without the least fear of offering an unbecoming thought or expression; solicitous only to be excited by the sincere and affectionate manner of the reader, in order to render the feelings of his heart conformable to the sentiments and language of his petitions.

The Liturgy has likewise a tendency to check the mischievous propensity of the human heart to novelty and change. This is an imperfection of our nature which it becomes us to overrule and controul; because when indulged it not only leads individuals into errors in faith and practice, but even exposes to destruction the peace and safety of society, and the most sacred institutions of church and state. By the constant use of a Liturgy, the mind finds a place of rest; it fixes upon a foundation, from whence no alteration in circumstances can give occasion for a removal; it finds a channel in which all its affections may safely and agreeably flow into that boundless ocean of divine goodness, to which they ought always to be directed: And by the standard of faith which it exhibits in its creeds and offices, it not only secures the mind against errors arising from its own misunderstanding of the scriptures, but also guards it against those *seducers who lie in wait to deceive*; and secures us in the profession and belief of *the faith once delivered to the saints*; agreeably to the observation of an inspired Apostle, that *the Church is the ground and pillar of the truth*.

Another advantage of the Liturgy, is, that it very much contributes, not only to unity in faith among the members of the Church, but to harmonize them in their affections towards one another. To unite in offering up the same prayers and praises to "our Father who is in heaven," strongly affects us, not only with the idea of our relation to him, but towards each other. The same sentiments and expressions, will operate nearly alike upon all who attend to them; and a sort of sympathy, that can no otherwise be excited, pervades the whole congregation; each voice brings into unison the affections of all; and a united AMEN, in the strongest manner, expresses our assent to what has gone before, and loudly proclaims our love to God and to one another.

C.
[To be continued.]

AN ADDRESS TO YOUTH.

LET not the season of youth be neglected or unprofitably spent. Now is the seed time of life; and according to what you sow, you shall reap. — *Whatever impulse you now give to your desires and passions, the direction is likely to continue.* It will form the channel in which your life is to run; nay, it may determine its everlasting issue. Consider then the time of youth as a high trust committed to you, in which you are to sow the seeds of temporal

and eternal happiness. As, in the succession of the seasons, each, by the invariable laws of nature, affects the productions of what is next in course; so, in human life, every period of our age, according as it is well or ill spent, influences the happiness of that which is to follow. Virtuous and well educated youth gradually brings forward accomplished and flourishing manhood; and such manhood naturally progresses into respectable and tranquil old age. But when nature is turned out of its regular course, disorder takes place in the vegetable world. If the spring put forth no blossoms, in the summer there will be no beauty, and in the autumn there will be no fruit.—So, if youth be trifled away without improvement, manhood will be contemptible, and old age miserable. If the beginnings of life have been vanity, its latter end can be no better than vexation of spirit. Therefore, remember thy Creator in the days of thy youth.

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

Your periodical labours, I trust, will be productive of much good, by disseminating proper principles of religion and virtue among all classes of people, who may be disposed to peruse them.—In the present age, when faith is suspended till overawed by evidence, every thing that stands up as a witness for the truths of God, merits our attention; I have therefore sent you a collection of heathen testimonies concerning our Saviour, which if approved, shall be succeeded by others of a similar nature. I am in sincerity your friend and one of the many advocates for your Magazine. B. B.

HEATHEN EVIDENCES OF CHRISTIANITY.—No. 1.

AMONGST many undoubted authorities concerning our Saviour and his miracles, the following heathen testimonies are worthy of the Christian's attention, because their dates coincide with the time of our Saviour, or the days of the Apostles.

That "Augustus Cæsar had ordered the whole empire to be taxed," which brought our Saviour's reputed parents to Bethlehem, is mentioned by several Roman historians, as Tacitus, Suetonius, and Dion. "That a great light or new star appeared in the East, which directed the wise men to our Saviour," is recorded by Chalcidius. "That Herod, the king of Palestine, so often mentioned in the Roman history, made a great slaughter of innocent children:" that jealous of his successor, he put to death his own sons, is mentioned by Macrobius and several historians. "That our Saviour had been in Egypt," Celsus is an evidence, for he impiously writes, that our Saviour learned the arts of magic in that country. "That Pontius Pilate was governor of Judea, that our Saviour was brought before him to be judged," is recorded by Tacitus. "That many cures and works, out of the ordinary course of nature, were performed by him," is confessed by Julian, Porphyry, and Hierocles, professed enemies, and persecutors of Christianity. "That our Saviour foretold several things which came to pass according to his predictions," is attested by Phelegon in his annals, as we are informed, by Origen in his book against Celsus. "That, at the time of our Saviour's crucifixion, there was a miraculous darkness, and a great earthquake," is recorded by the same Phelegon, the Trallian, who was a Pagan, and a freeman of Adrian the emperor. We may here observe, that a native of Trallium, which was no great distance from Palestine, might very probably be informed of such remarkable events as had passed amongst the Jews in the age immediately preceding his own time, since several of his countrymen with whom he had conversed, might have received many reports concerning our Saviour before his crucifixion, and probably lived within the shake of the earthquake, and the shadow of the eclipse, which are recorded by this author.

"That Christ was worshipped as a God amongst the Christians; that they would rather suffer death than blaspheme him; that they received a sacrament, and by it entered into a vow of abstaining from sin and wickedness; that they assembled privately for religious purposes, to avoid persecution; that they used forms, and responses both in prayer, and praise," is the account which

That the younger gives of Christianity in his days, about seventy years after the Passion. *That they had a form of sound words; * that they lifted up their voice with one accord; † that they said Amen, at the giving of thanks; ‡ and* "that St. Peter did many wonderful works," is owned by Julian, who, therefore, represents him as a great magician, and one who had in his possession a book of magical secrets left by our Saviour. "That the devils, or evil spirits were subject to the Apostles," we may learn from Porphyry, who objects to Christianity, that since the worship of Jesus commenced, Æsculapius and the other deities did no more converse with men: Celsus also says, "that the power which seemed to reside in Christians proceeded from the use of certain names, and the invoking of certain demons." Origen remarks on this passage, that the author doubtless hints at those Christians who put to flight evil spirits, and healed those who were possessed with them; a fact which had been often seen by numbers, and which he himself had seen, as he informs us in another part of his discourse against Celsus; at the same time he declares that this was done by virtue of no other name but that of Jesus.

Despising every account of our Saviour's miracles, and the many testimonies which to an unprejudiced mind would have settled their authenticity, Celsus continued to boast of his disbelieving their divine sanction, and endeavoured to maintain that our Saviour was a magician. Thus, he compares the feeding so many thousands at two different times, with a few loaves and fishes, to the magical feasts of those Egyptian impostors, who would present their spectators with visionary entertainments, that had in them neither substance nor reality; which, by the way, is to suppose, that an hungry and fainting multitude were filled by an apparition, or strengthened and refreshed with shadows.

[To be continued.]

* 2 Tim. i. 13.

† Acts iv. 24.

‡ 1 Cor. xiv. 16.

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

The despisers of God and his Church, are glad of proposing to us Christians any difficulty in Scripture, which they think unintelligible, or unphilosophical.

—I am a plain farmer, and little acquainted with any thing beyond the line of my farm, my family and my religion, and would be much obliged to you, if you would, in your next, favour me with such an answer to the case of Joshua's stopping the sun and moon, mentioned in the 10th chap. ver. 12, of his history, such, I say, as may stop the mouth of an infidel neighbour of mine, who is proud of this difficulty; for he has the impudence to say, that he defies the editors of the Churchman's Magazine to give any tolerable account of that transaction.—I am anxious, gentlemen, to hear from you on this subject. The voice of blasphemy increases daily—send over your word, and come and help us.—Wishing all success to your very valuable Magazine, I am, &c.

A. M.

EXPLANATION OF JOSHUA, CHAP. X. ver. 12.

AS this honest man's letter seems to be written in the simplicity of his heart, and his zeal for the honour of God's word, prompts him to apply to us for assistance, we will readily employ a page or two of the present number for his gratification, knowing that "hope deferred maketh the heart sick."—And as the subject has been exceedingly agitated, and we apprehend to very little purpose, we hope that the following solution, will be read with unprejudiced attention.

Joshua, chap. x. ver. 12.—*Sun stand thou still upon Gibeon; and thou Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until, &c. So the sun stood still in the midst of heaven and hasted not to go down about a whole day.*

The Hebrew word which is here rendered *stand still*, signifies also, to remain equable, even, level. The text then may be read thus—*sun or solar light, be thou, or remain equable, even, level upon Gibeon.* The sun was now setting to Gibeon, and consequently Gibeon was in the circle of intersection

or division between the light and darkness. Had this circle of intersection continued to shift further westward, or more philosophically speaking, had the solar light at the evening or western edge of the earth given way, as usual, to the impulse of the darkened or gross air, the motion of the earth must have continued. But by the solar light's being arrested, and commanded to *remain equable or level* upon Gibeon, it became as it were a wall of adamant against the intruding of the nocturnal or gross air, consequently the motion of the earth was stopped, and the circle of intersection between light and darkness remained exactly where it was, or in other words, as at verse 13, *the solar light stayed in the horizon or extremity of the heavens, and hasted not to go off*, as it was just about to do, and that, *for a whole day*. In the Alexandrian M. S. of Eccles. chap. xlii. ver. 5—where the Greek is *ouchi en*, &c. the English translation is—"Was not the sun stopped by his (Joshua's) means, and one day made equal to two?"

See Parkhurst's Heb. Lex. on the word *יָדָם* and Spearman's Enquiry after Philosophy and Theology, chap. iv.—And let the enquirer farther observe, that the word which we render sun, does not always imply the mass or body of that luminary, but the solar fluxes of light and heat issuing continually from him. Thus, Ezekiel chap. xxxii. ver. 7. "I will cover the heaven (saith the Lord) and make the stars dark; I will cover the sun with a cloud, and the moon shall not give her light." Distinct mention is here made of the *stellar, solar, and lunar fluxes* of light, as being under the immediate controul of the power of God; and where is the difficulty in believing the miraculous stoppage of the solar flux of light, so as to retard the diurnal motion of this earth for a whole day; when that sovereign power is the Agent, *who spake and all things were made, who commanded, and they stood fast*.—His solar fluxes irradiate every part of heaven and earth;—they issue from the orb of the sun, as from a tent, and their circuit is from the one end of heaven to the other, and nothing is hidden from their genial warmth.—Psalm xix, ver. 4: &c.

A SUCCINCT HISTORY OF BAPTISM, AS CELEBRATED BY THE PRIMITIVE CHURCH.

CHAP. 1st.—Of the names and appellations of baptism, occasioned by its effects.

FROM one of its effects, baptism was antiently called the sacrament of grace, the sacrament of absolution. But because those effects might not always attend baptism, through some default in the administrator or the receiver; whenever the ancients call baptism the sacrament of grace or absolution, they mean that it is such to the worthy receiver when authoritatively administered. Hence we may observe, that the antient meaning of grace or absolution, is God's pardoning sin through the ministerial application of his sacraments, which are the seals of his covenant in Christ Jesus; and because baptism introduceth men into that covenant of grace and pardon of sin, it was dignified with that name of the sacrament of absolution.

Because men were born again of water and of the Holy Ghost by baptism, it was called "the redemption of the soul;"—"the water of life;"—and "the divine fountain;"—from which comes the word *font*. It was also called the *spiritual birth*;—by which God in a peculiar sense became the Father of men, and the holy Church their mother. These Gregory Nazianzen enumerates several titles of honour given to baptism, "We call it, (says he) the gift, the grace, baptism, unction, illumination, the garment of immortality, the laver of regeneration, the seal or character, and whatever else is precious and honourable;" and he remarks on the word *unction*, that baptism was so denominated, because it made us "kings and priests unto God." Jerome also styles baptism the (*sacerdotium laici*) layman's priesthood, in contradistinction to the clerical, which was conferred only by ordination.

Eternal salvation being another effect of baptism, (as St. Augustin informs us) the African Christians commonly called it *salvation*, as they did the eucharist by the name of *life*.

From its nature and substance, baptism had the names of *mystery, sacrament, seal of the Lord*.—Thus Clemens Alexandrinus, speaking of a newly baptized

convert, says, "they gave him the seal of the Lord." There is an evident propriety in calling baptism the seal of the Lord, because on the forehead, the sign of the cross is made, and to the inner man is given the earnest of the spirit. "As a mark," says St. Chrysostom, "is set upon soldiers, so the spirit is put upon true believers: and as the Jews had circumcision for their character, so we have the earnest of the spirit."—And this distinction between the internal and external seal of Baptism was necessary to be made, because many received the *external seal*, who, through their own default, received not the *seal of the spirit*.—Thus Simon Magus received the *seal of the Lord*; that is, the outward form of baptism, but whoever said or imagined that he received the internal seal and grace of the Holy Spirit? and this remark will apply to all heretical and scismatical baptisms, which, though they may have "the form of godliness," are nevertheless destitute of "the power thereof."

St. Augustin commonly uses the names, *character regius* and *character dominicus*, for the external form of baptism, common to all who have been baptized in the name of the Holy Trinity. And this character, says he, is so "indelible, that an apostatizing Christian, though he turn Jew or Pagan, can never need a second baptism, but only repentance and absolution to restate him in the Christian Church." [To be continued.]

A SHORT VOCABULARY,

GIVING THE SIGNIFICATION OF SOME OLD ENGLISH WORDS, *continued*.

HELL. NOT only the place of torments, but the place or state of departed spirits, or what we commonly call the *other world*. The word comes from *halan*, to cover, hide, or conceal;—and signifies an unknown place—the hidden or invisible world. *Hell* sometimes signifies only death, as Psalm xviii. ver. 4. and Psalm cxyi. ver. 3. Hence the meaning of that article in our Creeds, "He descended into Hell," is, He went into the regions of departed spirits.

HOT. Army.

IMAGINE. To contrive, plot, design, Psalm ii. ver. 1. and elsewhere.

INSTANTLY. That is, *importunately*, or *zealously*, Psalm lv. ver. 18.—We still say that a thing was done *at the instance*, that is, at the earnest request of another. The adjective *instant* signifies *importunate* in our last translation, Luke xxiii. ver. 23.

LEASING. Lying, cheating, dissembling.

LUST. Not only carnal desires, but any eagerness of appetite, or violent irregular inclination, Psalm x. ver. 2. So to *lust* or *list* signifies the same in this translation, Psalm lxxiii. ver. 7.

MALICIOUS. Very bad or evil; but we now understand it to imply, *spiteful* or *envious*.

NETHERMOST. Lowest, Psalm lxxxvi. ver. 13. *Nether* is used for *lower* by our last translators, Deut. xxiv. ver. 6. &c.

PEAGUE. Any stroke of God's correcting or punishing hand, Ps. xxxviii. ver. 17. not the pestilence or plague only.—To plague, in common language, signifies to use severe proceedings against one.

PORT. Gate, from the Latin *porta*; and we still call him who keeps the gate, Porter.

PREACHER. Not only he who discourseth publicly on religious subjects, but one who publisheth or declareth any thing, by a delegated authority.

PREVENT. To go before, from the Latin *prævenio*. There are two designs which one may have in going before another, either to guide or help; or to hinder or stop him; and accordingly this word signifies two contrary things, viz. to guide, help forward, or to oppose, hinder, &c. In the Scripture and Liturgy it is for the most part taken in the good sense, namely, to guide, help forward, assist, or to anticipate with kindness, as Psalm xxi. ver. 3: sometimes in a bad sense, viz. to hinder, stand in one's way, &c. as Psalm cxix. part 19. ver. 4. and 1 Thess. chap. iv. ver. 15.

QUICK. Alive—and so to quicken, is to give or restore life, to revive, or quicken, Psalm cxxiv. ver. 2. Psalm xxi. ver. 30. [To be continued.]

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

The following little piece, suitable to the present lovely season of the year, has been much admired in the original, and we hope, it will be acceptable in its English form.

ODE FOR MAY DAY.

TRANSLATED FROM SUCANAN.

HAILE to the glad return of May,
Sacred to joy, to sports and play;
To feasts, and to the tender choir
Of graces, fanning chaste desire.

Hail to the day, with pleasure crown'd
Revolving in a constant sound;
Bloom of old time! with fond essay,
Assuming youth in his decay.

When spring, array'd with ev'ry grace,
Deck'd the new world's unsullied face,
And the first golden season saw
Men follow right, uncheck'd by law.

Month after month, such zephyrs bland
Sported along the jocund land;
Then ev'ry tree, and ev'ry field,
Their fruits did without culture yield.

The brooding warmth of such a breeze
Defends from querulous disease,
And froward age, the happy tees,
Where cheerful health forever smiles.

Such zephyrs fan the trees below,
Which near oblivion's *Lethe* grow;
The ghosts such murmurs hear who rove
In silence through the *cypress* grove.

When purging fires new mould the sphere
And golden days again appear,
Perhaps may breathe such balmy winds,
To sooth the pure ethereal minds.

Hail to the fleeting ages light!
A period of distinguish'd white;
Image of new-created earth,
And emblem of its second birth!

THE CELEBRATED HYMN,

IN THE ORATORIO OF ABEL.

HOW cheerful along the gay mead,
The daisy and cowslip appear;
The flocks as they carelessly feed,
Rejoice in the spring of the year.

The myrtles that shade the gay bow'rs,
The herbage that springs from the sod;
Trees, plants, cooling fruits and sweet
flow'rs,

All rise to the praise of my God.

Shall man, the great master of all,
The only insensible prove?
Forbid it, fair gratitude's call!
Forbid it, devotion and love.

The Lord who such wonders can raise,
And still can destroy with a nod;
My lips shall incessantly praise,
My soul shall be wrapt in my God.

THE JOURNEY OF LIFE,

AN ALLEGORICAL ELEGY IN THE MANNER OF SIR WALTER RALEIGH.

WHILE thro' life's thorny road I go
I will not want companions too.
A dreary journey, and alone,
Would be alas! too troublesome;
But company that's choice and good,
Makes trouble hardly understood,
For toil divided seems to be
No toil, but a felicity.
Therefore will I companions take,
As well for care as safety's sake:
Fair truth shall serve me for a guide:
Justice shall never leave my side;
Integrity my trusty guard!
Nor will I caution quite discard:
Experience shall my tutor be,
Nor will I wiser seem than he;

Discretion all my thoughts shall weigh,
And modesty my words survey;
Soft innocence protect my sleep,
And charity my purse shall keep.
Thus thro' this wilderness I'll stray,
Nor ever fear to lose my way.
The sages I sometimes will see,
Be sometimes with the muses free;
With guiltless mirth an hour beguile,
Or with free spoken satire smile.
With meditation often walk,
Or with sweet melancholy talk.
With these companions dear I'll sport,
Nor heed the journey long or short,
So health supply the doctor's place,
And for a chaplain I've God's grace.

A VISION.

SWEET sleep my heavy eye-lids
 press'd,
 And gently sooth'd my cares to rest;
 Where straight my waking soul beheld
 A rich enamel'd verdant field,
 A thousand flow'rs of lovely hue,
 Painted by nature's pencil grew;
 And here and there a fountain play'd,
 Discover'd thro' some op'ning glade.
 Sweet music charm'd my ravish'd ear,
 And Paradise itself seem'd there.
 And now I thought a lovely train
 Of youths and damsels fill'd the plain.
 They pip'd and play'd and danc'd and
 sung,
 The meadows with their music wrung;
 But soon their merry pastimes cease,
 For lo! with aspect grim, disease
 With her attendants, grief and pain,
 Comes swiftly posting to the plain!
 And now I thought th' enamel'd greens,
 The painted flow'rs and golden scenes,
 No more appear'd! no longer smil'd!
 But horrid deserts vast and wild,
 I saw—rude mountains seem'd to rise,
 And pierce with barren tops the skies.
 The raven croak'd—the night-owl
 scream'd, [gleam'd:
 And from the clouds, fierce lightning
Consumption weak, with meager face,
 Seiz'd some—tho' feeble was her pace:
 Some *fever* bound in burning chains;
 And others *cholic* rack'd with pains:
 Some *gout* surpris'd and others *stone*;
 My years were pierc'd with many a groan:
 They called on *death* with hideous cry;
Death soon appear'd, (for death was
 nigh)
 All pale and wan he seem'd to stand,

A deadly dart was in his hand,
 A crown upon his head he wore,
 And in one hand a picture bore;
 Upon the canvas, flames of fire,
 And horrid shapes and spectres dire,
 With wond'rous skill were drawn: the
 croud
 Beheld—they saw, and shriek'd aloud!
 With longing eyes they view'd the road
 Where *virtue* leads her sons to God;
 And curs'd vain *pleasure's* flattering
 smile,
 Which did their easy hearts beguile,
 And tempt them virtue's paths to fly,
 The paths to blest eternity!
 Shock'd at the sight, I turn'd aside,
 Where lo! my rayish'd eyes descri'd
 Fair *VIRTUE's* sons (a glorious show!)
 How did my raptur'd bosom glew!
 Some cares and toils 'tis true, the good
 Bore, as they pass'd 'long *VIRTUE's*
 road;
 But blooming health and fair content,
 Their comforts and assistance lent;
 And *conscience* as they pass'd along,
 Whisper'd sweet peace thro' all the
 throng,
 While *VIRTUE* bade her sons rejoice,
 Like heav'nly music was her voice!
 "Soon shall life's stormy seas subside,
 "And all be calm and smooth (she
 cry'd.)
 "When life's declining sun is low,
 "And night o'ertakes you as you go;
 "Fear not—some gleams shall then be
 giv'n
 "Of endless bliss and promis'd heav'n;
 "And if from me you never stray,
 "I'll lead you to eternal day."

HYMN TO THE DEITY.

TO GOD, whose boundless pow'r
 expands,
 Far as the work of his high hands,
 Our trembling song we raise:
 Can we his boundless pow'r express!
 His name, his region, his address!
 Or, magnify his praise?
 His name for ever, ever, shings
 Thro' heaven's expanse—thro' earthly
 climes,
 Where, wand'ers, now we stray;
 Till, by the merits of his Son,
 (Our course of short probation run.)
 We reach the realms of day.
 We worship thee, thou Great! thou
 Good!
 By mortals little understood,

In whom alone we live:
 Thy gracious attribute is this,
 (The source of never-ending bliss)
 To give and to forgive.
 Bless'd be thy great, thy holy name!
 And bless'd be that seraphic flame,
 Which points the way to thee:
 Oh! humble reptiles! worms of dust!
 Our only stay, our only trust
 Is, hope, with thee to be.
 Oh! purify each vicious heart,
 Which feels the foul, contagious smart,
 That wayward minds enthrall:
 So, may we soar on Angel's wings,
 To meet thee! awful King of kings!
 Our God! our Life! our All!

ANECDOTES.

SOME years ago, one of the sons of Mr. G——, a famous Jew, was on the point of being married to a Christian; on which, the father, who had no objection to the religion of the lady, but to the smallness of her fortune, expostulated with his son, and told him, "that he might have a lady with more money;" but the young gentleman vindicating his choice, replied, "that whether he would consent or not, he would marry her, and if he refused "to give him a portion, he would turn Christian, claim the benefit of an "English law, and obtain half he possessed."—At this answer, Mr. G—— was greatly confounded, and, consulting counsel, the counsellor replied, "there "was such a law, and that his son turning Christian, would obtain half his "estate; but, if you will make me a present of ten guineas," added he, "I "will put you in a way to disappoint him."—At this news, G——'s hopes revived, and, pulling ten guineas out of his pocket, instantly clapped them into the lawyer's hand, expressing his impatience to know how he was to proceed. The counsellor returned, with a smile, "you have nothing to do, Mr. G——, "but turn Christian yourself."

OF THE CELEBRATED DR. PERNE.

AMONG the many brilliant flashes of wit attributed to this singular character, the following, perhaps, is one of his happiest strokes.—The doctor happening to call a Clergyman a fool, who was not totally undeserving the title; but who resented the indignity so highly, that he threatened to complain to his diocesan, the bishop of Ely—"Do," says the doctor "and he will confirm you."

ST. AUGUSTIN says—"It is an uncommon thing for a Christian to have "the sun beams find him in bed; and if the sun could speak (saith he) it "might say, I have laboured more than thou yesterday, and yet I am risen, "and thou art still at rest."

BAPTIZED by the Rev. Mr. BURHANS, of New-Town, one *adult* and thirty-nine *children*.

MARRIAGES.

MARRIED, by the Rev. Mr. Burhans, Mr. THOMAS PECK, to Miss SALLY TOUSEY;—Mr. BENJAMIN AVERY, of *Bethlehem*, to Mrs. LUCY DICKINSON;—Mr. SHELDEN NORTHROP, to Miss — SHEPHERD;—Mr. SAMUEL BLACKMAN, to Miss EUNICE ANN SKIDMORE, aged 15.

OBITUARY.

DIED, Mrs. CYNTHIA SHERMAN, wife of Mr. Jotham Sherman, aged 68 years;—Mr. NEHEMIAH CURTIS, aged 76 years;—Mrs. MARGARY BLACKMAN, wife of Capt. John Blackman, aged 79 years. They lived together 55 years communicants in the Episcopal Church, walking in the ordinances of the Lord blameless.

TO OUR CORRESPONDENTS.

THE EDITORS have been favoured with the following from a Clergyman of the city of New-York.—"I have just received and perused three numbers of the Churchman's Magazine, which gives me much satisfaction; and I am persuaded it will do much good, both in promoting the cause of Episcopacy, and also the spiritual instruction of the community. Shall I take leave to suggest whether it would not be advisable to intersperse it with articles of Biography, especially of the earlier promoters of the Church in this country;—of such characters as bishop Seabury and in general of all whose lives have been eminently useful or intimately connected with the history of the Church?"

N. B. The Editors will thank their Correspondents for Biographical sketches, and accounts of the origin of the several Churches within their knowledge.

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[No. 6.]

THE

CLERGYMAN'S ADVICE TO HIS PARISHIONERS :

EXPLAINING WHAT THEY ARE TO BELIEVE AND DO IN ORDER TO
BE SAVED. ADDRESSED CHIEFLY TO THOSE WHO ARE OF THE
YOUNGER SORT. [Continued.]

YE are commanded to avoid the sin of *idolatry* ; that is, the worshipping God himself, or *Angels*, or *dead men* or *women*, under the form and shape of an image ; or *falling down before the likeness of any thing in heaven or earth*, with intent to worship it. Ye are forbid also, to put your *confidence* in any thing but the goodness and power of God, and the merits of his Son Jesus Christ. And this ye are forbidden to do, under the highest penalties ; not only the loss of temporal blessings, or the bringing a curse upon you and your children ; but also the eternal perdition of your souls, and a perpetual exclusion from the kingdom and presence of God.

Ye are forbidden to *swear lightly, and rashly, by God's holy name*. And ye are taught not to allow yourselves to swear by any thing sacred, which bears a relation to God ; not to swear by *yourselves*, or any part of yourselves, inasmuch as ye are the creatures of God, and consecrated to His service ; nay, that ye *swear not at all*, at any time, or upon any occasion, unless ye are called upon by proper authority to do so, for the *ending of strife*, or for any other important and good purpose.

Ye are commanded also to dedicate *the Sabbath, or every seventh day of the week*, to a rest from your ordinary labours ; because God finished the creation of the world in six days ; ceased from work upon the seventh, and commanded the seventh day to be *kept holy* by all mankind. For we read (in Genesis ii. 3.) that *God blessed the seventh day and sanctified it* ; that is, *commanded it to be kept holy*. And therefore it will always be your duty, on account of the reasonableness of it, and God's pleasure signified herein, to observe and keep *holy one day in seven*. And, as your redemption was completed by Jesus Christ's raising himself from the dead upon the *first day of the week*, it seemed good to the Holy Ghost, and to the Apostles of our Lord, under His immediate influence, to transfer the holiness of the Sabbath from the *seventh to the first day of the week*, and to cause this alteration to be observed as an *ordinance* amongst all Christians for ever. Ye are taught moreover, and commanded, to dedicate this Christian Sabbath, called (in the book of Revelation i. 10.) *the Lord's day*, not only to a rest of *your bodies* from the labours of your callings, but of *your minds* from all your worldly concerns. Ye are commanded to spend this holy day in the more immediate service and worship of God ; in prayer, in *breaking of bread*, that is, receiving the holy sacrament of the Lord's supper (as often as ye enjoy an opportunity,) in meditation, in reading, in hearing the word of God preached and explained ; and in works of mercy, charity, and piety.

These are the duties ye are to discharge towards God. With regard to your neighbour, or one another, ye are called upon in the first place, to pay due honour and reverence to your parents; to obey all their lawful commands; to submit to their corrections; and to comfort and succour them in their distress. Further, ye are to be dutiful to your civil parents, as well as your natural ones; that is, ye are to obey the magistrates which are set over you, not only out of a dread of punishment, but also for the satisfaction of your own consciences; as they are the ordinance of God, and appointed by Him to govern and protect you. Ye are to be obedient also to masters, teachers, and governors. In every station of life, ye are to behave suitably to the subordination in which ye are placed; and to exercise your authority righteously, and in the fear of God, over all those (if any such there be) who are inferior to you.

Again, ye are forbidden to take away the life of any man, either secretly or openly, either by acting yourselves, or by assisting others; *Ye shall do no murder*. And not only so; but (according to the gospel explanation of this commandment) ye shall check and moderate your anger, from whence murder generally proceeds. For, if ye let anger transport you so far as to revile others with hard speeches, ye shall not be guiltless. Out of the heart are the issues of life; that is, as men think, they generally act; and, if they do not act accordingly, they are not always restrained by the fear of God, which ought to be one of the rules of their conduct. Ye are to see then that your hearts be not evil; that no malice, envy, or revenge be suffered to harbour there; for he that wills or wishes the death of another, is (with God, the searcher of hearts) accounted intentionally guilty of murder.

The same may be said in the next commandment. For, although ye are forbidden to commit only the act of adultery, yet according to our blessed Saviour's interpretation of it, every inclination or disposition of the mind towards it is criminal. And therefore ye are hereby obliged to keep your minds, as well as your bodies, in temperance, sobriety, and chastity; that is, ye are to regulate even your thoughts and desires, lest they finally lead you into sins of uncleanness; or, if they do not, yet the very entertainment of them in your minds is offensive to God, and will compel His Holy Spirit to leave you; who (ye may suppose) will not dwell with such company, in so foul and debauched an habitation. Holy Scripture expressly tells us, that marriage is honourable in all; but that whoremongers and adulterers God will judge. Heb. xiii. 4.

Further, ye are forbidden to steal; that is, to defraud your neighbour of his goods, in any of the various ways which the wickedness of men's hearts has contrived to injure one another in their property. On the contrary, ye are to be fair and upright in all your dealings; to be careful to provide for yourselves and your families, by your own labour and industry; and to be thoroughly contented with that honest livelihood which Providence has allotted you. So far should ye be from defrauding others, that if ye are defrauded yourselves, ye should not be forward to recover your just rights by law. Ye should be ready to forgive injuries of this kind, as well as others; provided ye are at liberty so to do, and the consequences of your forgiveness may not be very hurtful to yourselves and others.

Again, ye are forbidden to bear false witness against your neighbour: that is, ye are strictly to speak the truth concerning him, if ye are called upon as witnesses for or against him in a court of justice. On every such occasion, forget not the great guilt of perjury; and how dreadful must the danger be of calling the God of truth to be witness to a lie; and be sure to remember these his words, (Zechariah viii. 16.) *Let none of you imagine evil in your hearts against his neighbour, and love no false oath; for all these are things that I hate, saith the Lord*. In common conversation also, when there is a necessity for speaking of your neighbour, ye are to say nothing of him but what ye know to be the truth, without any insinuations which may hurt his good name. Christians, ye are to be charitable in every thing ye think or say of others; ye are not unreasonably to suspect any evil; ye are to vindicate their characters as far as ye are able, and to preserve their reputation with tenderness and care.

Finally, to secure the observation of all the foregoing commandments which relate to your neighbour, ye are forbidden to entertain any unlawful desires,

The Clergyman's advice to his Parishioners.

with regard to his house, his wife, his servants, and his goods; that is, ye are not to covet what is another's, not so to desire it as to use any unlawful means for the attainment of it.

This is the substance of the moral law, given of old to the Jews; and renewed, explained and improved by Christ, for the use and practice of the whole Christian world.

But, besides the moral law contained in the ten commandments, ye are obliged, as *Christians*, to obey those positive laws which our blessed Saviour hath been pleased to add to them; and which do therefore more peculiarly belong to your holy profession. These are the commands by which He hath appointed two sacraments to be received in His Church; namely, *baptism* and *the Lord's supper*. The former (which hath been already explained) is the dipping in, or sprinkling with water, at the time of your admission into Christ's Church. The latter is the eating bread and drinking wine (as often as ye have opportunity) in communion with your fellow members of the Church, to preserve thereby a memorial of Christ's death, until His rising to judgment. And these ye are to look upon not as empty ceremonies, or as mere emblems of something else signified thereby; for our blessed Saviour has promised, that the receiving of his sacraments shall be accompanied by His especial grace, whensoever it is done faithfully and with a sincere and penitent heart; that, as your bodies are sprinkled and cleansed with water, so shall your sins be washed away, and your souls purified by His Holy Spirit; and that, as by breaking bread and pouring out wine ye do fitly represent His body broken and His blood shed upon the cross, so shall ye thereby ensure to yourselves the benefits of His death, which ye so thankfully commemorate; and, as your bodies are strengthened and refreshed by the bread and wine, so shall your souls be comforted, and your Christian graces quickened and revived. As ye have been already baptized in the name of Jesus Christ, let me exhort you not to lose the benefit of one sacrament by a neglect of the other. For, be assured, that they are both equally necessary to your salvation. If ye do habitually absent yourselves from the Lord's supper, it will but little avail you that ye have been admitted into his Church by baptism. It will not then be uncharitable to think of you, that ye would have neglected baptism, in like manner, had it been left to your own choice whether ye would be baptized. For the same faith and the same repentance, and purposes of a good life, which are required of you to prepare for baptism, are as necessary for the worthy receiving of the Lord's supper. And, if ye refuse to qualify yourselves for this, it may well be supposed that neither would ye have qualified yourselves for that. So that, if no person had brought you to baptism when ye were infants, and had undertaken that ye should fulfil the conditions of it, it is probable ye might and would have died unbaptized. Examine yourselves thoroughly, and see that ye are perfectly sincere in this great matter. For, if ye deceive yourselves herein, nothing can be of more fatal consequence to your souls. Convince yourselves and the world that ye heartily embrace the terms of your baptism, by fulfilling the terms in a frequent receiving of the communion of Christ's body and blood. And let me earnestly advise you to enter upon this necessary duty now, in your younger years, as soon as ye have informed yourselves of what is required from those who come to the Lord's table. For it is found by experience, that they who absent themselves from it whilst they are young, are not brought to it without great difficulty when they are advanced in years. Some are discouraged by the increasing burthen of their sins; and others merely by the force of an evil habit, continue in a neglect of this important and necessary duty. But, if ye begin early to appear at the Lord's table, ye will escape both these delusions: Ye will neither be terrified by your guilt, which, as yet, it is to be hoped, is not very great; neither will ye be seduced by any evil custom, which ye have taken care to prevent. What is required of those who come to the sacrament of the Lord's supper your prayer books will instruct you; it being clearly and plainly expressed in the exhortation before the communion office. "Repent ye truly of your sins past: Have a lively and stedfast faith in Christ our Saviour: Amend your lives: Be in perfect charity with all men: And, above all, give most hearty thanks to God the Father, God the Son, and God the Holy Ghost, for the redemption of the world by the death and

"passion of our Saviour Christ: so shall ye be meet partakers of those holy "mysteries." Ye may observe, that, in these words, there is nothing enjoined you but what every Christian, at all times, is obliged to perform. When, therefore, this is called a *preparation* for the worthy receiving of the Lord's supper, nothing more is meant by it than that, upon this occasion more particularly, *ye should examine yourselves whether ye do truly and faithfully perform, what it is always your duty to do.* If ye do this, rejoice, and persevere. If ye do not, repent, and resolve (by God's grace) to reform. There is no new task laid upon you (as some people are apt to imagine) in preparing yourselves for the holy sacrament of the Lord's supper; ye are only obliged to inquire into the state of your souls, and see whether your *belief* and *practice* is such as becometh Christians. And can this be done too often? Can it be safely put off from time to time? Will not your sins daily increase upon you: and will they not increase the faster, because ye neglect the *grace of God* offered to you in this sacrament? And will not this neglect add to the number of your sins? Will they not, many of them, when thus increased, escape your memory, and therefore not be particularly repented of? May ye not be cut off in the midst of them, or disabled by sickness from recollecting them? Surely, no excuse can avail you, if these things are duly considered. *I charge you therefore, as ye hope for eternal salvation, thankfully to embrace every opportunity of receiving the sacrament of Christ's body and blood. Judge yourselves, that ye be not judged of the Lord.* Draw near with faith; and receive these pledges of the love of your Redeemer to your comfort. Offer to Almighty God this your sacrifice of praise and thanksgiving: Yourselves also, *your souls and bodies*, to be a reasonable, holy, and lively sacrifice unto Him; humbly beseeching Him, that, as ye are partakers of His holy communion, ye may be filled with His grace and heavenly benediction. So shall ye be conducted in safety by His holy spirit, through the snares and temptations of this mortal life: so shall ye fully know, diligently bear in mind, and sincerely practise every Christian duty; so shall *the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.* [To be continued.]

SOME ECCLESIASTICAL TERMS EXPLAINED, BY WAY OF QUESTION AND ANSWER. [CONTINUED.]

- Q. *What is Easter-Day?*
 A. The day of our Saviour's resurrection from the dead.
- Q. *Why is it called Easter?*
 A. The Saxons had a yearly feast about this time, which they called Easter: and when they embraced Christianity, they called this the Christian Easter:
- Q. *What is Rogation-Sunday?*
 A. It is a day so called because Rogations or Litanies in the primitive Church were used at this time of the year for a blessing on the fruits of the earth, and to avert the sources of pestilence and war.
- Q. *What is Holy-Thursday?*
 A. The feast of our Saviour's ascension into heaven.
- Q. *What is Whit-Sunday?*
 A. The commemoration of the descent of the Holy Ghost.
- Q. *Why is it called Whit-Sunday?*
 A. Because this was antiently the solemn time of baptizing those who were prepared for it: who were immediately clothed with white garments, as tokens of their admittance into the kingdom of light.
- Q. *Why is the state of the gospel called the kingdom of light?*
 A. Because it is a state of divine knowledge, purity, and joy; under the government of our Lord Jesus Christ, the Prince of light.
- Q. *Why is this feast of the descent of the Holy Ghost sometimes called the Christian pentecost?*
 A. Because it is pentecost, (that is) fifty days from our Saviour's resurrection.

Q. What is Trinity-Sunday ?

A. The commemoration of the mystery of the Holy Trinity, Father, Son, and Holy Ghost. Trinity of persons in an indivisible unity of essence ; and their joint work of creation—preservation and redemption. There are THREE that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST, and these THREE are ONE. [To be continued.]

OF THE PASSION WEEK.

AS the Fasting during the time of Lent was appointed in imitation of our Saviour's Fasting, so the one in Passion Week may be considered as appointed to commemorate his Sufferings and Passion, which were then completed. Some consider it, as only a continuation of the same Fast, but kept in a stricter degree. This was called *The Great Week*, on account of the important transactions it witnessed, and the great effects derived to us from them ; and *The Holy Week*, from the devout exercises in which Christians employed themselves upon this occasion. Some persons are said to have fasted the whole of this week, from Monday morning to cock-crowing on the Sunday morning, at which time our Saviour was supposed to have risen. There are several constitutions of Emperors, to prohibit all law proceedings during this week.

The Church of England has made provision for exercising the devotion of her members in public, by rehearsing, in the Lessons, Epistles, and Gospels, most of those portions of Scripture, that relate to the occasion of this week's commemoration.

The same Collect that is used on the Sunday before, is appointed to be used on the four days following, till Good Friday.

Our Reformers did not much confine themselves to the Gospels appointed for this week in the ancient Offices ; but thought it would be most useful, to read all the accounts of our Saviour's Passion, given by the four Evangelists, as they stand in order. St. Matthew's account is, accordingly, appointed for Sunday ; chap. 26th for the second Lesson, and 27th for the Gospel. St. Mark's account is read on Monday and Tuesday. St. Luke's on Wednesday and Thursday. On Good Friday is John 18th for the second Lesson, and 19th for the Gospel.

The Epistles now appointed were thought somewhat more suitable, than those in the older Offices.

OF THE THURSDAY BEFORE EASTER.

ON this day did our Saviour give *commandment* to his Apostles, to commemorate the Sacrament of his Supper, which he this day instituted, after the celebration of the Passover ; hence this day is called *Dies Mandati*, thence *Mandate*, or *Maundy-Thursday* ; though some think it is so called, from that *new commandment*, which he gave them, to *love one another*, as is recorded in the second Lesson for the Morning Service.

The Gospel for this day is peculiarly proper to the time, as it treats of our Saviour's Passion. The Epistle contains an account of the institution of the Lord's Supper ; the constant celebration of which, both in the Morning and Evening, after supper (as was the practice among the early Christians, in memory of its being first instituted at that time) rendered that portion of Scripture very suitable to the day.

On this day, the Penitents, that were put out of the Church on Ash Wednesday, were received into it again ; partly, that they might be partakers of the Holy Communion, and partly in memory of our Lord being on this day apprehended and bound, in order, by his sufferings, to work our deliverance and freedom. The form of reconciling Penitents was this : the Bishop went out to the doors of the Church, where the Penitents lay prostrate on the earth ; and thrice, in the name of Christ, called them, *Come, come, come, ye children, hearken unto me, I will teach you the fear of the Lord* ; then, after he had prayed for, and admonished them, he reconciled them, and brought them into the Church. The Penitents, thus received into the bosom of the Church, trimmed their heads and beards ; and, laying off their penitential weeds, re clothed themselves in decent apparel. [To be continued.]

POPERY REVIVED.

IT was the glory and pride of our ancestors, that they had broken the shackles of Popish superstition and tyranny, and had attained to the free enjoyment of private opinion, and the unmolested toleration of conscientious worship. — The triumphal song of the Protestants for many years after the reformation, consisted in deprecating those slavish wrongs they had suffered in their spiritual captivity, and extolling that glorious liberty with which Christ had again made them free. The court of inquisition, the supernumerary rites and ordinances established in the Romish Church, unprecedented by the primitive Christians and unwarranted in the scriptures, were looked upon as so many instruments of cruelty and oppression, designed to defraud men of their wealth and enslave their understandings; while the Pope was thought but too mercifully treated, when mentioned in the vilest terms that ingenuity could invent or language express. Antichrist, the Beast, and the Harlot, were, in the Protestant vocabulary, among his familiar titles.

The faith and doctrine of that Church were still more odious than their discipline. The sale of pardons and indulgencies, and the belief in works of supererogation, were reckoned among those damnable heresies, which St. Paul had so circumstantially foretold.

What would those zealous reformers have thought, however, could they have foreseen the apostacy that was afterwards to arise in their own family, and the exchange that was to be made of the free and tolerant modes of faith and discipline, which they had labored to establish, for those arbitrary and superstitious principles which they had so violently opposed. What had been the sensations of Luther, Calvin, Zuingle and Knox, could they have known that a considerable part of those nurselings whom they had weaned from the old strumpet (as they stiled the Church of Rome) and trained up to the exercise of religious liberty, would, notwithstanding their guardian care, grow up into harlots themselves, and equal their mother in her spiritual abominations. Yet such is the truth; and no reproachful name is more truly characteristic of the Romish Church, than the *mother of harlots*.

To trace the likeness of the mother in the features of her children, through all the diversity of shades, grimaces and distortions, which are common to them all, is more than can be expected in the compass of this speculation; but to exhibit some of the more ostensible traits of similitude, between her and one of her daughters (familiarily known in this country) is humbly attempted in the following comparison.

The Pope is supposed to have a supreme power in the management of all the spiritual concerns of the Church. His opinion is thought infallible in the interpretation of God's word;—his right of annulling, altering, or establishing articles of faith, is deemed unquestionable;—and he is allowed the prerogative of promoting or disposing, at his sovereign pleasure, any officer or minister in Christ's Church.

A similar power in all these things is likewise claimed by that branch of the Church, which assumes Papal jurisdiction in this country. The mode of administration in these two hierarchies, however, is essentially different. In the former, the supreme power is concentrated in one person; in the latter, it is diffused among the whole community. How this change crept in, it is not easily determined; unless it be from the perversion of this political maxim—"Vox Populi est Vox Dei,"—which would seem to give the whole mass of the people a better pretence than an individual, to arrogate the authority of God.

The power of the people in the interpretation of scripture is severely felt by all those who preach and offer to expound it before them; who are not unfrequently called before the popular tribunals, to answer for their heterodox opinions. This usually terminates in a public censure, and the preacher is either deposed or recants his errors. Articles of faith are framed by the people, who reserve to themselves the privilege of further altering or amending them, at their discretion. They found platforms for the regulation and government of the Church, and propose covenants between man and his maker. They, like his holiness lay claim to the keys of the kingdom of heaven, declare the conditions on which man shall be restored to the favour of God, and specify the quantity of faith and holiness that shall entitle him to Church-communion and

other means of salvation. The decision of these questions, as might be expected, occasions much altercation and dispute in the popular assemblies; but as the will of the majority must rule, the matter is eventually determined by vote. And as the several congregations of the people act independently of each other, it is in no wise strange that they cannot all be brought into a system of uniformity. Access to the kingdom of heaven is rendered more or less intricate or plain, contracted or wide, as the various opinions or caprice of the people prevail.

Public opinion is not only various but subject to change; hence any mode of faith which has once been adopted, becomes afterwards liable to exceptions. When the conditions of a religious covenant, therefore, become generally obnoxious to the people, they are convened for the purpose of altering it according to the prevailing taste. This is a stretch of power, hardly equalled by the Pope of Rome; for it seems indeed unwarrantable, to alter the conditions of a covenant or agreement between God and man, without the consent of both contracting parties.

In places where the terms of the adopted covenant are rigorous and severe, it is usual to meet the wishes of the grieved party, by engaging on the part of God, that he will compound the matter with them, and accept their compliance with some of the duties he has enjoined, for which they are to receive some share of his favours, particularly the privilege of baptism. This is called the *half-way-covenant*. Such a kind of barter is not unlike the practice of the Pope, in granting indulgences.

Should any one, after remaining a while in this state of imperfect obedience, become willing to acknowledge the whole covenant, he is translated by the people, from this court of the Gentiles into the body of the Church, and entitled to all its privileges. This ceremony may well be compared to the beatification of a saint.

The power of the people in superintending the clergy is equal to that of the Pope. By their consent and approbation, a minister is ordained; by their accusation and authority, he is deposed. The detail of the business, it is true, is performed by some of the neighbouring clergy; yet they must be selected by the people and can pretend to no authority for their sacerdotal character, but what was originally derived from the people. These creatures of the populace are consequently dependent upon their sovereigns, in like manner as the cardinals, legates, and other subordinate clergy are dependent upon the Pope.

So far it must be confessed, the daughter has equalled, if not superceded the mother, in domineering over God's heritage; and in arrogating greater authority in the Christian Church, than was ever delegated to mortal man. Some of their ceremonials and articles of faith remain to be considered and compared.—[To be continued.]

M. C.

FOR THE CHURCHMAN'S MAGAZINE.

OBJECTIONS TO THE NECESSITY OF BEING IN THE
CHURCH REFUTED, &c.

Messrs. Editors,

BEING a constant reader of your Magazine, I cannot but express my satisfaction with a work, long desired, and now well executed. In one of the numbers a writer has decidedly proved, from scripture and reason, the divine constitution of the Church: viz. that it is the *spiritual ark*; and that it is the indispensable duty of all those who desire to be saved to enter into the Church.

I wish to enforce this *primitive faith*, remove some objections and explain the *ways and means* of being added to the Church.—1st. It is objected by many in this *novel age*, "there is no necessity of being in the Church, or at least, there is no necessity of receiving the sacraments of the Church, we may be saved, as well without them, as with them." In answer to this, I would ask the objector:

Would Adam have fallen, if he had not eat of the *forbidden fruit*? Would Abel's sacrifice have been accepted, if he had not shed blood? Would Noah, have been called *righteous* before God, if he had not built the ark according to the divine command? Or would he, and his family have been saved, if they had

refused to enter into the ark? (a) Would Abraham and his seed have been called the people of God, if they had not been circumcised? (b) Would the first born of Israel have been saved, if they had not sprinkled the blood of the Paschal Lamb upon the posts of their doors? (c) Would the walls of Jericho have fallen, if the children of Israel had not walked seven times round them, and blown upon rams horns, as God commanded? (d) Would the afflicted Israelites have been healed, if they had not looked upon the brazen serpent? (e) Would Naaman have been cured, if he had not washed seven times in the river Jordan? (f) Would the man with a withered hand have been healed, if he had refused to stretch it forth, as commanded by Christ? Would the woman have been cured, if she had not pressed in the crowd, and touched the hem of Christ's garment? Would Cornelius have been converted, if he had not prayed, and given alms and sent for St. Peter? (g) Would the eyes of Paul have been opened, if he had not gone to one of Christ's ministers and received baptism? (h)

In a word, is there any direct promise of salvation, to those who are out of covenant with him? And is there any other way pointed out in the gospel of being received into the Church, but by faith and baptism? The apostle hath informed us, *that as many as are baptized into Christ, have put on Christ, and are heirs according to the promise.* (i) And our Saviour Christ, hath declared (St. John iii. 5.) *that except a man is born of water and of the spirit, he cannot enter into the kingdom of God.* That this passage alluded to baptism, and the necessity of it, where it might be had, we have the suffrages of the universal Church; as also all sects who admitted baptism for more than fifteen hundred years after Christ, until the anabaptists arose in Germany.

These, are but a few, of those numerous passages, that might be produced to shew, that if we expect to be saved, it must be in the way of Christ's appointments—for *he, being made perfect, became the author of eternal salvation to all them that obey him.* (j)

But it is further objected, "that man, cannot do any thing to alter his future state of existence; or that future happiness does not in the least depend upon human exertions." I ask, can a man do any thing to alter his present state?

To shew that our future happiness, as well as temporal, depends upon *human exertions*; let it be observed, that man, consists of a body and a soul; and as the body cannot exist without temporal, no more can the soul without spiritual food. For the support of both, it has pleased Almighty God, to prepare two fields, in which he calls his servants to labour: viz. the *world* and the *Church*. The way to obtain food and raiment in the temporal field, most people understand and readily comply with; but the way and means, in the spiritual field are less understood and less complied with; when the one can yield only a temporal support, but the other an eternal reward. Let it be further observed, that our obligations to spiritual and temporal duties are equally binding by the positive commands of God. The same who said, *by the sweat of the face shall man eat bread,* (k) said also, *labour not for the meat which perisheth, but for that meat which endureth unto everlasting life:* (l) He who said, *six days shalt thou labour,* commands us to remember the Sabbath day, &c. The same authority that says, *he that will not work shall not eat;* and *he who provides not for himself and family, is worse than an infidel,* (m) declares also, that *man doth not live by bread alone, and except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.* (n) These, are the words of Jesus, who, in the same night in which he was betrayed, took bread: and when had given thanks, he brake it, and said, *take, eat; this is my body, which is broken for you: this do in remembrance of me.* (o) This was his legacy and his farewell address, when about to leave the abodes of sinful man. He declares, in the most solemn manner, that *he who believeth, and is baptized, shall be saved; but he that believeth not shall be damned.* (p) When the multitude on the day of pentecost cried out, (not in the modern

(a) Gen. vi. 22. (b) Gen. xvii. 10. (c) Ex. xii. 7. (d) Judges vi. 3, 4. (e) Num. xxi. 8, 9. (f) 2 Kings v. 14. (g) Acts x. (h) Acts xxii. 16. (i) Gal. iii. 27, 29. (j) Heb. v. 9. (k) Gen. iii. 19. (l) John vi. 27. (m) 1 Tim. v. 8. (n) John vi. 53. (o) 1 Cor. xi. 23, 24. (p) Mark xvi. 16.

language, *what shall we believe*) but *what shall we do?* (q) They received this plain and intelligible answer, *repent, and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost:—Again—forsake not the assembling of yourselves together: (r) worship the Lord thy God, and him only shalt thou serve. (s)*

Now, for people to live in the neglect of these spiritual means, and expect salvation, is as inconsistent, as if they should neglect to cultivate, sow, and fence their fields, and yet expect a harvest. Therefore, to say that *a man cannot alter his future state of existence, by his own conduct*, is as false as to say *he cannot alter his present*: for God is as much the author of *one* life, as the *other*: the only difference, is, the *present* world, is a *probationary state*, the *other*, a state of *rewards and punishments*.

But it is further objected, that, “if our future happiness depends upon *human exertions*, we deny Christ, to be a complete Saviour, and go about to establish our own righteousness.” To this I answer, obeying a law which we make ourselves, is our own righteousness; but obeying the laws, which Jesus Christ instituted, for a trial of our faith, is verily such a righteousness, as the parents of John the baptist had, *walking in all the ordinances of the Lord blameless.* (t) Will the objector think me impertinent when I ask further, Was not God, the complete Saviour of Naaman, who dipped in Jordan?—It is written, that in God we *live, move, and have our being.* (u) Now to compare things temporal, with things spiritual: Has God promised to continue our lives, if we are intemperate, or attempt to hang or drown ourselves? Or by temperance, and sobriety, by industry, and economy—or by cultivating our fields, do we deny our dependence upon God?—The fact is, no man merits his life, by temperance, because life is a free gift—no man merits his harvest, by sowing, because without the *early and later rain*, he could never reap. *We, then as workers together with God, beseech the objector that he receive not the grace of God in vain.* (v)

It is further objected: “As I have no disposition to labour in the spiritual field, or to be *added to the Church*; what shall I do, for as I did not *make* my disposition, I cannot alter it?”

I ask, did you make the earth, which spontaneously produces briars, thorns, and noxious weeds? These like our vices grow without cultivation. But cannot you subdue them? Has not God given you strength to root them out, and from the same soil, to obtain food and raiment?—Suffer me once more to ask, did you make the storms, wind, rain, cold and heat? Or will you be protected from them, without your own exertions?—To see a man stand naked, in the open air, exposed to the chilling wind of December, and could not be persuaded to clothe himself, or retire into a house, because he did not make himself, we should consider him either a mad man or a fool. But much more mad with the evil of sin, *heresy* and *schism* is the man, who suffers himself thus to be deluded; who neglects to guard against his evil propensities, and to cultivate his understanding; who “labours for that meat which perisheth,” but takes no pains to obtain “that bread, which shall endure unto everlasting life.” (w)

If you have no disposition, read the 18th and 33rd chapters of Ezekiel with our Saviour’s Sermon on the Mount, and their corresponding passages. This will bring you to *yourself*, and instead of cavelling, and *being wafted about with every wind of doctrine*, (x) you will come to *yourself*; and like the prodigal, arise, and your heavenly Father will meet you, embrace you, and receive you as a child.

We justly condemn the indolent, and lazy, who provide not their food in summer; but, let us be careful, lest, while judging such, we condemn ourselves, for to him who makes provision for the flesh, but takes no pains to provide for the soul, it may be said, *Thou fool, this night shall thy soul be required of thee.* (y) Or let him answer this plain question—*What shall it profit a man, if he gain the whole world and lose his own soul?*

The last objection that I shall notice, is, “that those who comply with the externals of religion, and join the Church, are no better than those, who are

(q) Acts ii. 39. (r) Heb. x. 25. (s) Matt. iv. 10. (t) Luke i. 6.
(u) Acts xvii. 28. (v) 2 Cor. vi. 1. (w) John 6. (x) Eph. iv. 14.
(y) Luke xii. 20.

out of it." That there are wicked men in the Church, is a truth, & the scriptures: *they are not all Israel that are called Israel. The kingdom of heaven is likened unto a net, cast into the sea, which gathered of every kind.* The Church, is Christ's school, to prepare mankind for his glorious kingdom. If wicked people are not permitted to go into the Church, I beg to know where they are to be made better? As long as they remain wicked, they are not fit for heaven: I trust no one wishes them to be cast into hell. Christ came into the world to save sinners, and even ate and drank with them, that by precept and example he might reclaim them.—If there are hypocrites in the Church, they no more injure the *divine institution* of the Church (which always remains the same) than quacks in physic destroy the art of chymistry, or the chicanery of an attorney overthrow the labours of a Montesque or a Blackstone. The wheat and tares must be allowed to grow together until the harvest—and then will be the final separation—then and not till then will it appear that the words of the Lord and the institutions in his Church have not been ineffectual for the purposes of man's salvation; and however the doubter or disbeliever may try to shelter himself under the conceits of an erroneous imagination, "wisdom will be justified of all her children;" and the just Judge of the earth will make a distinction between those who expect to obtain his approbation by their own merits, and those who hope for it by the merits of Jesus the Saviour. In *that day*, if the righteous of his own household stand before him with fear and trembling, how shall the sinner and stranger to him appear?

FOR THE CHURCHMAN'S MAGAZINE.

THE DUTY OF PRAYER.

NOTHING is more strongly inculcated in the scriptures than the duty of prayer; and every possible encouragement is given to induce us to practice it. "Watch ye therefore and pray always that ye may be accounted worthy to escape all those things which shall come to pass, and to stand before the Son of man: Ask and it shall be given you, seek and ye shall find. If two of you shall agree as touching any thing, you shall ask, it shall be done for you by my Father who is in heaven. Where two or three are gathered together in my name, there am I in the midst of them." And again in the Epistle to the Hebrews, "Not forsaking the assembling of yourselves together as the manner of some is." As social worship is enjoined, that of family worship is certainly implied. The same reasons that make it necessary for us to join in worship with our neighbours, make it necessary for us to join in worship with our families. Common wants and common mercies together with the design of diffusing and keeping up among mankind a sense of God and religion, are doubtless the grounds of both. Let us take a view of our common dependence, and see if it is not a motive sufficient to induce us to join in an acknowledgement of it, and in soliciting the favours we want. Look first at the situation of a family in the morning—see them all risen from the inactivity of sleep, and the danger of the hours of darkness! Who is it that has preserved them through the silent watches of the night? Certainly God their Saviour who neither slumbers nor sleeps. We all know that it is he alone who preserves us in every situation; and that his care over us in our sleep, when we are entirely incapable of discovering or avoiding danger, deserves a daily tribute of praise and thanksgiving. No member of a family is exempt from this obligation. Then is it not plain, that both duty and decency require that they should join, and "with one hearth and one mind" express their gratitude to their kind and benevolent Parent, who is thus watchful for their preservation? To neglect this carries the appearance of insensibility to the favours received. For if each one has a disposition to make this acknowledgement, then uniformity of sentiment and affection would give ardour to the joint act of the whole; and it seems that a family so disposed, would not continue long without associating in their devotion, while they do so in almost every thing else.

Although gratitude appears to be the first sentiment that will naturally possess a dutiful mind in the morning; yet a humble sense of future dependence will by no means escape it. They both ought to be felt. As it is God who has

preserved us through our sleep, so it is he alone who can preserve us from sin, and from danger, through the active and busy employments of the day; to him therefore we should look up for protection. Here seems to be an argument for doing it jointly. The welfare of each member of a family is the welfare of the whole. This common interest requires common prayers for its promotion; that every member of the family may be preserved and assisted in his lawful undertakings. Thus charity thinks that true gratitude would prompt us to this duty; and that a prudent concern for ourselves and family would induce us to look up with them to God and ask his blessing and protection. Impressed with these sentiments, a pious and considerate head of a family will be induced to practice family prayer, and to see that all who are of his household give due attendance, understand the nature of the duty, and make every petition their own. Thus we see the propriety of joining in prayer with our families in the morning. Let us now look at their situation in the evening. If they have all been preserved and prospered through the day, similar expressions of gratitude are due as in the morning. Whether this preservation has been general or not, either at morning or evening, it makes no difference in the necessity of this duty. Afflictions may by the blessing of God, be turned to our advantage. In trouble therefore we should pray for this blessing, that we may be enabled by the divine grace suitably to improve the dispensations of Providence, whether of prosperity or adversity.

But there is another very important consideration to induce us to this practice. We are fallen depraved creatures, subject to sin, and constantly transgressing the divine commands. Sin renders us odious to God, and deprives us of his favour; but through the merits and mediation of Jesus Christ, upon our sincere repentance we are pardoned. Through the whole course of the day, it cannot be expected, that all the family are innocent; that none of them have offended in thought, word, or deed. Then how important it is that each one should be reminded of the necessity of confessing his faults, and soliciting pardon, through Jesus the Saviour? To be called to prayers, is to be reminded of our duty, taught and excited to put it in practice. Will not therefore every careful parent, and master, be faithful to see that this be done? At least, that he use his influence that it be not left undone? Can he rest easy with an apprehension, that this important duty has been omitted, through any neglect of his? Unless there is some stated time for this purpose, it will certainly be neglected by some, if not by the whole family. This is an important consideration. He who is upon his watch, careful and attentive in searching out, and confessing his faults, and frequently in the exercise of penitence, will never be displeased at such a call; he will consider it as a mean of promoting and continuing his watchfulness: and he who is more careless and inattentive must feel the advantage of being thus frequently roused from his lethargy, and admonished of his duty. Besides this, a rational mind, possessed of very little piety, must see the decency of soliciting the protection of God when retiring to rest: nature obliges us to acknowledge our helplessness, and points to a superior power for preservation.—[To be continued.] C.

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

As the Psalms are so large a part of our Morning and Evening Service, every thing that tends either to explain their meaning or fix their authenticity, must be acceptable to the devout Christian.

THE Psalms are called David's, as if he were the author of the whole book; but the fathers and commentators are of opinion that David neither was nor could have been the author of them all, as many of them were written upon occasions that happened after his death. The learned Calmet, after the most deliberate investigation of the subjects of the several psalms, has arranged them under the following heads.

I. Psalms of which the chronology cannot be fixed, are eight in number, viz. the 1st, 4, 19, 81, 91, 110, 139, 145. It is not known whether David, or Asaph, was author of the 1st psalm. The 81st, attributed to Asaph, was

sung in the temple upon the feast of trumpets, at the beginning of the year, and at the feast of tabernacles. The 110th, is given to David;—the authors of the rest are wholly unknown.

II. Psalms composed by David, during the persecution of Saul, in number seventeen, viz. the 11th, 31, 34, 56, 16, 54, 52, 109, 17, 22, 35, 57, 58, 142, 140, 141, 7.

III. Psalms composed by David at the beginning of his reign, and after the death of Saul, are sixteen, viz. the 2d, 9, 24, 68, 101, 29, 20, 21, 28, 32, 40, 41, 6, 51, 32, 33.

IV. Psalms written by David, during the rebellion of Absalom, are eight, viz. the 3d, 4, 55, 62, 70, 71, 143, 145.

V. Psalms written between the death of Absalom and the Babylonish captivity, are ten, of which David was the author of three only, viz. the 18th, 30, and 72, which last was written upon the establishment of his son Solomon on the throne, and was probably the last he wrote.

VI. Psalms composed during the captivity, amount to forty, and are ascribed to the descendants of Asaph and Korah.

VII. Psalms of joy and thanksgiving, for the permission obtained from Cyrus to return to Jerusalem, and to rebuild the temple, as well as those composed for its dedication, in all fifty-one.

So that according to this account, David was author of no more than forty-five of the hundred and fifty psalms, that are commonly ascribed to him.

The Hebrew Church has divided the book of psalms into five parts, the first ends with the fortieth—the second with the seventy-first—the third with the eighty-eighth—the fourth with the hundred and fifth—and the fifth with the hundred and fiftieth.

It is probable there were many more psalms than one hundred and fifty in the service of the first temple; and that after the temple and the sacred records were burnt by the Babylonish army, some pious persons collected as many of the psalms as they could find, by enquiring among their friends, who had transcribed copies for their domestic or private use; or could repeat them by memory. These with others composed by inspired men on subsequent occasions were collected by Ezra, and made the canon of praise for the Jewish Church after the restoration, and have continued ever since to be the summary of Jewish and Christian praise over all the earth.

As the dispersed Jews have always found these sacred hymns possessed of a strange power “to cure heaviness, to extirpate grief, to wipe away sorrow, “to lay asleep troublesome thoughts and passions, to ease them of their cares, “to recreate them when oppressed with any sort of pain, to move compunction for sin, and to stimulate them unto piety,”—so have the Christians experienced from them the same happy effects; so that no book in the world is to be compared to the book of psalms.

When all the bloody sacrifices of the tabernacle were abolished by the OB-LATION of the BODY of CHRIST, the *calves* of the Christians' lips were retained in the Church—the sacrifice of prayer and praise; for, as Austin bishop of Hippo says, “concerning singing hymns and psalms, we have instructions, examples, and precepts both of our Lord himself, and of his Apostles. According to which the Churches of Africa sing the divine songs “of the prophets. Nor can I see what Christians can do more profitably, and “more holily than this, when they meet together, and are not reading preaching, nor praying.” Those divine hymns, no doubt were principally the psalms of David, in singing of which Christian people delighted above all other exercises of devotion. The manner of their singing also was like that in Ezra's time (Ezra chap. iii. ver. 11.) One beginning the hymn and the rest answering the extremes, or close of every sentence in the manner of a full chorus. Some departure from this manner of singing obtained at Antioch about the year 390, by the direction of Flavianus the patriarch of Antioch, and Diodorus bishop of Tarsus. They divided the singers into two parts, so as to sing the psalms in alternate or responsive verse; one half of the choir singing the one verse and the other half the other. “Which custom,” says Theodoret in his ecclesiastical history, book 2d, chap. 19, “from Antioch spread itself as it were by common consent over all the world.” In favour of singing metre or rhyming psalms, little I apprehend can be said. It has never had the sanction of the Church in any part of the world. The first attempt

was made by Clement Marot (sometime valet to Francis 1st of France) who at the Hague translated fifty of David's psalms into French rhyme, which were printed A. D. 1544, at Geneva, with a preface by Calvin.—Various efforts have produced various systems of metre psalms, which in their turn have had their advocates. At present among dissenters doctor Watt's is in vogue—and among Churchmen, Tate and Bradie's is generally received.—But unfortunately for David's psalms, they have been so mutilated, changed, and made so different from the original, in many instances, that their respective authors would not acknowledge them in their modern metre dress. But, if the primitive Church used no rhyming psalms in their public worship, for this innovation was brought into the Church of Rome in the times of the Crusades;—if the first Christians, I say praised God, chanting prosaic hymns, (for any part of scripture afforded them an hymn of praise, without the metamorphosing hand of the poet;) what warrant have we to innovate from their practice, by using a method of praising God unknown to the Jews, unknown to the first Christians? Is not the manner in which our Lord and his Apostles and all the primitive Christians praised God, good enough for us? All attempts at refinements in public worship, but open a door for error. Conversing some years since with a pious and learned Jew, the subject of praise became a topic of our conversation; I was exceedingly affected with these words of that gentleman:—"How comes it, that ye Christians, (says he) sing praises to God in rhyme, when Jesus of Nazareth never gave you any example of that sort, but always used, agreeable to the ritual of our Church, the Hebrew psalms in their prosaic form; and you know that singing rhyme psalms is one of the rankest reliques of Popery, and that the Church of England has given no warrant, no, not even a permit; and the American Episcopate has barely given a permit under the discretion of the Minister, to sing Tate and Bradie's psalms—by what authority then has rhyming psalms got into your Churches?"

To these interrogatories I could give no answer satisfactory to this son of Abraham, or to myself. Then he quoted from Deuteronomy, ch. xii. v. 30 and 31, these words—"When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying—HOW DID THESE NATIONS SERVE THEIR GODS? EVEN SO WILL I DO LIKEWISE. THOU SHALT NOT DO SO UNTO THE LORD THY GOD."

Those last words were spoken with a great deal of energy, and the emphasis properly placed, gave me his meaning better than a thousand commentators. With this the conversation ended.

If these remarks are thought worthy of a place in your Magazine, I shall communicate something more on this head. You have, gentlemen, my cordial thanks for your communications of useful knowledge, and best wishes that they may both profit and please every reader, as they very much do your humble servant. P.

A SUCCINCT HISTORY OF BAPTISM, AS CELEBRATED BY THE PRIMITIVE CHURCH.

CHAP. 1st.—Continued.

BAPTISM had another sort of name taken from the *conditions* required in the receiver; viz. *faith* and *repentance*. Hence baptism was sometimes called the *sacrament of faith*, and the *sacrament of repentance*. St. Augustine uses this name to explain how children may be said to have *faith*, though they are not capable of making any formal profession of it. "As the sacrament of the body and blood of Christ, is in some sense, the *body and blood of Christ*, so the sacrament of faith is *faith*. And upon this account, when the answer is made that an infant believes, who has not yet the habit of faith; the meaning is, that he has *faith* because of the sacrament of *faith*, and that he turns to God, because of the sacrament of conversion." Hence we may observe what the primitive Christians mean, when they speak of *absolution*.

remission of sins as a sacrament; namely *baptism*—which is a sacrament requiring *repentance* as a condition, and granting *absolution* as an effect and privilege to all worthy receivers.

From the ceremonies used in the act of administration, baptism had the name of *unction* and *laver of regeneration*; which denote either an immersion in water, or such a washing or affusion, as was used among the Jews in some cases, and also among Christians, when they baptized sick persons upon a death-bed. So that *baptism*, in the ancient style of the Church, does absolutely and necessarily import *dipping* or *immersion*, though that was the usual practice with infants as well as adults, except in cases of necessity.

As *baptism* succeeds in the room of *circumcision*, Epiphanius calls it the *great circumcision*. It was sometimes called *the gift of the Lord*, or simply *the gift*; because the Holy Ghost was given in it. It was also called the *consecration* and *consummation*; inasmuch, as it gave men the perfection of Christians. It had the name of *initiation*, because it was the admittance of men to all the rites of the Christian religion; and sometimes it was called the *symbol*, and the *symbol of sanctification*.

From all which it appears in how honourable a point of view the ancient Christians held the *waters of baptism*;—hence also may be perceived the propriety of that collect in our confirmation-office, which prays, “Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by “water and the Holy Ghost, and hast given unto them forgiveness of *all* “*their sins*,” &c.

[To be continued.]

ON Wednesday the 7th of June, a Convention of the Bishop, Presbyters, Deacons and Lay-Delegates of the Episcopal Church in Connecticut, was holden at Litchfield.

Public service was attended in St. Michael's Church, and an excellent Sermon delivered by the Rev. Charles Seabury, of New-London, to a large and respectable congregation convened on the occasion.

There was a general attendance of the Clergy, and a very respectable representation of the Laity. Great harmony prevailed among the members during the whole session. Among other resolutions passed, was the following:—

“Resolved, That the members of this Convention use their best endeavours “to procure all possible information concerning the origin, progress, and present state of the individual congregations in this state, together with sketches “of the lives of the first Clergymen, and also of Lay-Brethren, who have “been eminent promoters of the interests of the Church. And that all such “communications, whensoever they can be obtained, be transmitted to the “Editors of the Churchman's Magazine for publicity.

The Rev. Messrs. Ashbel Baldwin, Philo Shelton, Tillotson Brunson, Daniel Burhans.—Messrs. Nathan Smith, James Clark, Andrew Hyllier and Isaac Hinman, Esqrs. were chosen Delegates to attend the General Convention, to be holden at New-York on the 2d Wednesday of September.

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

IT was observed by persons who heard Mr. Seabury preach the Conventional Sermon, how much he resembled his father, both in sentiment and tone of voice.—To this I joyfully gave my assent, and I would to God that we more and more endeavoured to imitate so inestimable a pattern. Bishop Seabury “was a burning and a shining light,” and the Church in Connecticut increased under his Episcopal and paternal care.

Participating in the spirit which so plentifully dwelt in the father, his son, the Rev. Rector of St. James', New-London, prefaces all his sermons with the words, “Glory be to thee, O Lord!—This was the prescript also to all the writings of the Right Reverend Bishop Kenn.

The TEXT—ST. MATTHEW chap. xi. verses 23, 29, and 30.—Come unto me all ye that labour and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls; for my yoke is easy, and my burden is light.

It will not be difficult to give a proper illustration of the text, if we attend to the preceding part of the chapter, whence it is taken.—At a certain time, whilst our blessed Redeemer was exerting his divine power for the relief of suffering humanity; by giving sight to the blind, hearing to the deaf, and strength to the lame, two of the disciples of John the baptist arrived with a message to Christ from their master, saying, “Art thou he that should come, or do we look for another?”

Two reasons may be assigned, why the baptist sent this message to Jesus: First, The Baptist was desirous of giving the fullest possible conviction to the minds of his disciples, respecting the office of Messiah, and therefore sent them on this embassy. They had learned from their own scriptures and also from the lips of their master the marks by which Messiah was to be known. The blessed Saviour therefore referred them to the works which he did—and these bore public testimony that the words of Isaiah were fulfilled in him, and that consequently he was the Messiah. “And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness; the meek also shall increase their joy in the Lord, and the poor among men, shall rejoice in the holy One of Israel.” (Is. xxix. 18, 19.)

A second reason which may be given why the Baptist sent this message to Jesus, is, that it was probably his last public act and a resignation of his office to him. John was now in prison and his death fast approaching: he was looked upon by the people not only as a prophet, but by many was thought to be Messiah; and to enquire of him whether he were Messiah or not, a message had been sent to him, by the highest ecclesiastical court of his nation.

These things being premised, the message of the Baptist to Jesus may be thus paraphrased—“Art thou he that should come—Messiah, the Saviour of the world? If so, my office of precursor to you is at an end—the time is come that thou call the attention of the world to thyself, as their God and Saviour. Thou must increase, but I must decrease!”

“That this is a fair interpretation of John’s embassy, is obvious, when we observe that the Messiah immediately proceeds to elucidate the character and office of the Baptist, and then concludes his discourse with an invitation to the people, in the words of the text.”

Having thus ingeniously prefaced his sermon, the preacher divides it into four heads, viz. 1st, To whom is the invitation in the text given?—2d, By whom is the invitation given?—3d, What are the benefits, which we may expect to receive by compliance with the invitation?—And 4th, What are the means by which Christ proposes to relieve those who are heavy laden.

Each of these is discussed with a degree of accuracy proportioned to its importance. The style is manly, the sentiments noble, and the inferences interesting. Nor does the propriety of the quotations escape our notice. One from Bishop Taylor highly merits our attention, and we hope, that our readers will be pleased with our inserting it at full length. The preacher introduces it thus, “That the present generation are very luke-warm in their endeavours to come to Christ, and to gain an interest in his kingdom, is a complaint, in which every man will join, who is in any degree acquainted with the subject; but I am not certain that this difficulty is greater now than it has always been since the days of the Apostles. At least, we shall find upon examination, that the same difficulty has been complained of by most of the learned and pious men in former ages. That bright ornament of the Church Bishop Taylor, in his sermon on 2d of Peter, chap. iii. ver. 18, thus expressed himself,”—“When Christ, like the day spring from the east with a new light, not only enlightened the world, but amazed the minds of men, and entertained their curiosity, and seized upon their warmest and best affections. It was no wonder that whole nations were converted at a sermon, and multitudes became professed Christians; their understandings followed their affections, and their wills followed their understanding; they were convinced by miracles; they were overcome by grace; they were passionate with zeal; they were wisely governed by their guides; they were ravished by the sanctity of their doctrine and the holiness of their example. And it was not only their duty, but a singular instance of Providence, that by the great religion and piety of the first professors, Christianity might be firmly planted, and unshaken by scandal, and might be hardened by persecution; and that these first lights might be actual precedents forever, and copies for us

"to transcribe in all descending ages of Christianity, that thither we might run to fetch oil to rekindle our dying lamps. At that time piety was so universal, that it might be well enjoined by St. Paul, that if *a brother walked disorderly*, the Christians should avoid his company; he did not forbid their associating with the heathen who walked disorderly, for then a man would almost have been secluded from society. But at the present day, if we should attend to these injunctions of the Apostle, we should in fact be puzzled to transact our common business—for intemperance and perjury and evil speaking, do so much abound, as to make it very difficult (if we were inclined to do it) to separate the righteous from the wicked.

"Men who are something better than the very dregs of abomination, whose religion is something above prophaneness; whose sobriety is something above downright intemperance; whose discourse is not absolute swearing, even though his charity should be contemptible and his piety remiss, is however now almost exalted to a saint. When this man's religion is viewed from the valley and lower grounds of piety as it now stands, it looks absolutely mountainous. Men of old looked upon themselves as they bore a comparison with saints and martyrs, and compared their piety with the life of St. Paul, and estimated their zeal in proportion as it compared with St. James and St. John; but we of the present day seldom think of making such an examination of our conduct." Thus far this excellent prelate.

With the same strain of perspicuity and purity of doctrine, the preacher concluded his sermon, very much to the edification of a numerous and attentive audience.

ONE OF THE EDITORS.

VIBRATIONS OF A CLOCK-PENDULUM.

INSTRUCTIVE sound! I'm now convinc'd by thee,
Time in its womb may bear *infinity*.
 How the past moment dies, and throbs no more!
 What parts of parts make up the rolling hour!
 The least of these a serious care demands,
 For tho' they're little—they are golden sands,
 By some great deeds distinguish'd all in heav'n;
 For the same end to thee by number giv'n.
 Cease—Man—to lavish sums thou ne'er hast told,
 Angels, tho' deathless, dare not be so bold.

AN EXHORTATION TO WATCHFULNESS.

"WATCH."

HAVE Angels sinn'd, and shall not man beware?
 How shall a son of earth escape the snare?
 Not folded arms and carelessness of mind,
 Can promise for the safety of mankind:
 None are supinely good;—thro' care and pain,
 And various arts the steep ascent we gain.
 This is the seat of combat—not of rest,
 Man's is laborious happiness at best.
 On this side death his dangers never cease,
 His joys are joys of conquest—not of peace.

ANECDOTES.

BISHOP CUMBERLAND being told by some of his friends, that he would wear himself out by intense application; replied, "It is better to wear out than to rust out."

SOME years ago a Clergyman was addressed by his friend thus: "You have a very large family, Sir; you have just as many children as the patriarch Jacob."—"True," answered the good old Divine, "and I have also Jacob's God to provide for them."

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THE

CLERGYMAN'S ADVICE TO HIS PARISHIONERS :

EXPLAINING WHAT THEY ARE TO BELIEVE AND DO IN ORDER TO
BE SAVED. ADDRESSED CHIEFLY TO THOSE WHO ARE OF THE
YOUNGER SORT. [Concluded.]

THUS have I set before you all that ye are to *believe* and *do*, as Christians, in order to the attainment of everlasting life. But, since the nature of man is such, at present, that ye can do no good thing of yourselves ; and that therefore ye have need of the Divine assistance in every thing which relates to your faith and practice ; I must further put you in remembrance of *the duty of constant prayer*. Without this, ye are assured, from many passages in scripture, that all your endeavours to be good will be accounted presumptuous, and therefore will have no effect. For your entire dependance is upon God ; and ye cannot, by your own power, provide for the necessities either of your souls or bodies. It is He who giveth you food and raiment, and all the necessities and conveniences of life. It is He also, who puts it into our hearts both to *will* and *perform*, what is acceptable and well-pleasing to Himself.— If ye can so far prevail over the corruption of your nature, as to think humbly of yourselves, and to apply to the Throne of Grace for the supply of all your wants, ye are gone as far as of yourselves ye are able to go. Thenceforward ye must use your utmost endeavours (the sincerity of your hearts will require it of you,) but they will not be effectual without the blessing of God, which alone can give them success. You see then *the absolute necessity of prayer*. The Church to which ye belong hath provided you with a public form, to be used as often as ye meet together for the worship of God. It was composed by good and holy men, as appears from that spirit of true piety and devotion which breathes throughout the whole. Ye will do well therefore in paying a due regard to it ; and it will become you to lose no opportunity of joining in it devoutly in the Church. The same prayers may be of service to you likewise in your *private* devotions ; there being scarcely any one circumstance of life to which there are not petitions properly suited in the common prayer book of the Church. Indeed, there is one circumstance which could not be provided for in the public service, because it relates to your duty at home : I mean, *saying grace before and after meat* : that is, first *begging God's blessing on your food*, and afterwards *returning God thanks for it*. And however strangely this practice be neglected by some, and very carelessly performed by many others ; yet our own reason and Holy Scripture (with the examples of *Christ* and of *St. Paul*, together with the examples of the ancient *Heathens* likewise) should teach all Christians to perform this duty with decency and devotion. As to prayer upon other (general) occasions ; because the ignorance and weakness of mankind is such, that they can neither help themselves, nor do well understand the manner in which they may address themselves to God for help ; it has pleased our blessed Saviour to instruct His Church to

pray, as they ought, in that short and perfect form which is called the *Lord's prayer*. So that, however imperfect the prayers may be which ye make yourselves, or which good and devout men may have made for your use, yet are ye assured that ye are provided with *one prayer*, in which all your wants are properly summed up, and which, if rightly offered, will not fail of meeting with acceptance. And this, (*the Lord's prayer*), at least may, and must be used, morning and evening, by every person, how poor and ignorant soever.

In the *Lord's prayer* ye address yourselves to Almighty God, who, through the mediation of His blessed Son, vouchsafed to be called *your Father*, and the common Father of all Christians, although ye worthily deserve to be punished for your sins, and to be utterly cast out of His favour. And although He is infinite and incomprehensible, and the whole universe is filled with His greatness, yet, because His glory is manifested chiefly in *Heaven*, and from thence is revealed to the children of men, ye are taught to call Him *your Father which is in Heaven*.

Ye pray, or signify, that it is, above all things, your sincere and hearty desire, that as *His Name* (or His Being and Attributes) is holy, fearful, and glorious, so that it may be *hallowed*, that is, sanctified, revered and adored, by all men in every place, and throughout all generations for ever: that *yourselves* more particularly may have your hearts cleansed, and filled with His grace: and that in all your thoughts, words and actions, ye may endeavour to promote His honour and glory.

For the better accomplishment of this, your sincere desire, ye pray, that *God's kingdom may come*; that the knowledge of His holy name may be spread throughout the world; that the dominion of sin and satan may be entirely destroyed by the light of Christ's gospel; and that the blessed time may not be delayed, when ye, with all those who have died in His faith and fear, shall be translated into His heavenly kingdom.

Ye pray, that in the mean while, *God's holy will may be done on earth as it is in heaven*. That is, ye declare, that ye are entirely resigned to all the dispensations of His good Providence; and are ready to do and suffer every thing which cometh of His divine appointment: that ye willingly and heartily submit to all the rules and methods by which He hath commanded you to walk. And although it may be impossible for you ever to attain to such a perfection of obedience in this present life, yet it is your sincere wish and desire, that *yourselves and all men*, throughout the whole world, were enabled to perform the will of God with the same readiness and the same exactness as it is performed by the *Angels in Heaven*; that the blessed Spirits, the Messengers of God, do speedily and cheerfully execute all His commands, so His faithful servants on earth (as far as the infirmities of their flesh will permit them) may constantly and gladly obey him in all things.

After thus professing that your chief concern is for the advancement of God's honour and glory, ye proceed in your petitions, by begging of Him to *give you this day your daily bread*. Hereby ye humbly acknowledge, that all things depend upon His gracious Providence, that the eyes of all creatures look up to Him, who giveth them their meat in due season, and provideth them with all things out of his bounteous liberality. Therefore ye beseech Him to give you also all the necessaries and conveniences of life; which, although ye are allowed to call them *your daily bread*, are not *yours* of right, but come from the free bounty of God, and by His blessing upon your labours. Ye pray, that He would continue to bless your labours; that neither ye, nor your families, may ever be in want of what He may judge necessary or proper for your support. And, by thus confessing that your whole reliance is upon His goodness and mercy, ye oblige yourselves to return Him all possible thanks, and praise for the manifold blessings which ye daily receive at His hands.

Further, ye beseech God to *forgive you your trespasses*, to blot out all your sins, and release you from the punishment of them, as ye forgive them that trespass against you: that is, although men's forgiveness of each other bears no proportion to the forgiveness they stand in need of from God, yet as it has pleased God to make this a necessary condition of your being forgiven, ye do humbly hope, that if ye are in perfect charity with all men, and do truly repent you of your sins, ye shall meet with pardon at the Throne of His Grace. At the same time, ye do hereby declare, that ye have no hopes of pardon,

unless ye fulfil this condition, and do engage therefore to *forgive others their trespasses*, so far as is consistent with God's laws, and the preservation of peace and order in the world.

But, lest you should meet with trials in this or any other respect too strong for you, ye beg of God *not to lead you into temptation, but to deliver you from evil*. Ye make it your humble request, that ye may not be seduced from your obedience, either by prosperity or afflictions; that, to whatsoever station of life it may please God to appoint you, and in whatsoever circumstances ye are placed, ye may (by the help of His grace) steadily pursue your duty, and do nothing unbecoming your Christian profession; that ye may not be permitted to yield to the delusions of *the flesh, the world, and the devil*; but that ye may be strengthened by the Holy Spirit of God against all these your enemies, and being protected from their power, may pass the course of your lives with a conscience void of offence both toward God and man.

Finally, ye declare, that ye are firmly persuaded that ye ought to offer all your prayers and praises to *God only*; that ye do not, in any degree, trust in yourselves, or in any other creature, for the success of your petitions; but that God, and God alone, can and will (ye humbly hope) relieve all your wants, both spiritual and temporal; *for His is the kingdom, the power and the glory, for ever and ever*. He is the absolute Governor of the whole universe, the Almighty disposer of all events; He can do whatsoever he pleaseth, and nothing is brought to pass in heaven or earth without His permission.

Ye conclude all by saying *Amen*. Whereby ye express your earnest desire, that God would be pleased to grant whatsoever ye have asked; and, at the same time, ye signify your humble confidence in Him, that through the merits and mediation of Jesus Christ, this Prayer of His blessed Son will be heard and accepted by him.

This then is the *Prayer* which our blessed Saviour has left for the use of His Church, and every particular member of it. So that it is impossible ye should err when ye address yourselves to God in this form of words, or in any form agreeable hereto. Let it be your constant care so to order your thoughts and actions, that ye may be always *in a capacity of using it*. For otherwise ye will provoke God's anger against you by your rashness and presumption, and bring a *curse* upon yourselves instead of a blessing. Approach Him not, therefore, with this prayer, unless ye are sincere in your desires and endeavours, that *yourselves* and all mankind may be obedient to His will, and that his name may be revered, and his glory exalted throughout the whole earth. See that ye do not entertain in your minds an absolute dependance upon any thing but the goodness of God for the relief of all your wants. Be ready to forgive injuries, and omit no opportunity of doing good to all men. Trust not to your own strength, in the many trials and temptations incident to your mortal state: but be assured that it is *God alone* who can protect you from the snares of this world, and the subtilty and malice of your ghostly enemy. Finally, be persuaded that *all power* is in God only; that no evil can harm you without his permission, no good befall you but by his grace and favour; for he ruleth over all things for ever and ever, and as his *authority* has no bounds, so will his *kingdom and glory* never have an end.

Thus have I set before you *the whole duty of a Christian*; putting you in remembrance of what ye ought to *believe* and *do* in order to be saved. It is my hearty prayer to God for *you*, that, by his grace, he would enable you to practise it in truth and sincerity. And I entreat your prayers for *me* also, that I may do the same; that if it so pleaseth God, we may mutually receive benefit from each other. This address I have made to the younger part of my parishioners, because, at your first setting out in the world, ye have need of a guide to direct you in the right way; because ye are not entered, or at least not far gone (I hope) *in the path that leadeth to destruction*; and more particularly, because ye live in dangerous times, when ye have few good examples, but many, very many bad ones before you; and therefore are more likely to be seduced. I am sorry I have occasion to observe any thing which is to the discredit of the present age; but most certain it is, that, in every station of life, the manners of men are greatly corrupted. And not only so, but many seem to grow indifferent about the faith of our Lord Jesus Christ, and some

have totally forsaken it. Who knows but God may put it into your hearts seriously to consider the present unhappy state of Christ's Church, and incline you to use your utmost endeavours to reform it? At least he may enable you to order your own lives as ye ought; and, by preserving *you* from infection in your younger years, it may so happen that the succeeding generation may be better than the present. This seems to be the only hope which is now left us; and for *your own* sakes, for the sake of *mankind*, and the sake of *virtue and religion*, and for *Jesus Christ's* sake, do not disappoint it.

Be strong and courageous, and dare to be good under all the present disadvantages of virtue and piety. Pursue no other pleasure but that of innocence, which alone can give you true satisfaction and peace of mind. Remember, that none but *sincerely good* Christians have a right to be *cheerful*. These are they who are commanded by St. Paul to *rejoice in the Lord always*; and indeed every Christian's motto should be, *Serve God, and be joyful*. Be therefore prudent, in regard to your best and dearest interest, your true pleasure here and hereafter. Forget not your obligations to him *in whom ye live, and move, and have your being*; and let your thoughts frequently dwell on that *lively hope of eternal happiness* to which *ye are begotten through Jesus Christ*. Think with yourselves, that although ye may live *many years*, yet it is not impossible that ye may be cut off *in a few days*; that be your lives ever so long, yet they are really short, and will appear to you much shorter as they approach to an end; that ye cannot therefore begin *too early* to be good, neither will it be safe for you to lose *the present opportunity*. Consider how many thousands there are, who, reflecting upon their past conduct, would give the whole world (if it was at their disposal) to be in your time of life. If they were suffered to begin their days again, how watchful would they be over themselves! How cautious of offending God in any one action, or thought! Every wilful sin they have formerly committed is now a *viper in their bosoms*, the sting of which leaves a smart not to be endured. The infirmities of old age are tolerable enough to them, but a *wounded spirit* who can bear? Yet such will be *your* condition, wretched as it is, if ye are guilty of the same folly, and tread in their steps. Learn from *their* examples to make a good use of the present time; and if ye are sensible (as ye must needs be) of *their* unhappy case, take effectual care, that one time or other, it may not be yours also.—How will ye condemn yourselves hereafter, if ye are so unwise as to lose the present opportunity, which cannot be retrieved? Ye will then reflect with sorrow upon your evil course of life, and stand amazed at your own folly in neglecting the good advice here kindly given.

If ye continue wicked, consider, when the time of your departure out of this world shall draw near, which way will ye then look for comfort, or what will ye do to be at peace with yourselves? If ye turn your eyes upon your *past lives*, ye will find nothing there but what will give you grief and vexation. And, if ye look *forward*, how terrible will be the prospect of God's anger, whom ye have so repeatedly offended. Remember, *it is a fearful thing to fall into the hands of the living God*. But, on the other hand, a well-spent life, proceeding from early habits of virtue and goodness, will leave no room to question *the sincerity of your obedience*, but will lay a foundation for a reasonable hope, that *God will be favourable to you*. Ye will have the pleasure of thinking that ye made it your first choice to do his Will, and were not compelled to it by your natural fears and apprehensions; that ye kept your innocence, when ye were courted, bribed and importuned on all sides to part with it; that ye never entered into the *service* of sin, and therefore have no title to its *wages*.

But, in what language can I describe to you the joy and transport which attend the conclusion of a *regular and good* life? When the time approaches that ye shall be called upon to give an account to God, how will it delight you to think that it has been your sincere endeavour to obey His Will? What pleasure will it be to reflect upon the dangers ye have escaped, the evil ye have forborn, and the good ye have done? *Oh! that I had led a better life!* is, and ought to be the wish of every man, good as well as bad, when he comes to die. But, whilst the old sinner reproaches himself with the neglect of every duty, *your* consciences will bear you witness, that, *from your youth up*, ye have endeavoured to fulfil the Commandments of God. Hence will ye be ex-

couraged to look forward also with a humble hope, that, 'through the merits of Christ Jesus, ye shall be accepted of Him. Death, it is true, is such a change as ye cannot but be oftentimes thoughtful and solicitous about it: But remember, that *the sting of Death is sin*; and, when Death is once disarmed, the terror of it is much abated. Good men, therefore, for the most part, die with perfect resignation of mind. Nay, we sometimes meet with instances of such as express great joy in the exchange of this life for a better. And ye will do the same, if ye order your conversation according to my advice: For, what can really harm you, so long as ye are at peace with God! Although your souls are to be separated from your bodies for a time, yet nothing can separate you from the love of God. Ye cannot be removed beyond the reach of His mercy and loving-kindness: THAT will follow you through every state, and uphold and comfort you in every change ye undergo. And when Christ, who is your life, shall appear, ye shall also appear with Him in glory. It is your Father's good pleasure, little flock, to give you the kingdom. For there is laid up for you a crown of righteousness; which the Lord, the righteous Judge, shall give you in that day, and not to you only, but to all them who love His appearing. And blessed be the God, and Father of our Lord Jesus Christ; who, according to His abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for us.

SHORT PRAYERS FOR YOUNG PERSONS.

A PRAYER TO BE USED EVERY MORNING.

O ALMIGHTY GOD, I give Thee most humble thanks, for that Thou hast been pleased to preserve me from the dangers of the night past. Defend me this day; I beseech Thee, and also my relations and friends, from all evil accidents, and more especially from all temptations to sin. Let all my doings be ordered by Thy governance; and let me ever remember, that my most secret thoughts and actions are before Thee, and open to Thy sight. Grant that I may always walk in Thy fear, studying to serve and please Thee in all things; and having been protected by Thy goodness here, may be taken to Thy mercy hereafter, through the merits and mediation of Jesus Christ, my Redeemer. Amen.

OUR Father, who art in Heaven, hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven: Give us this day our daily bread; and forgive us our Trespases, as we forgive them that trespass against us; and lead us not into Temptation; but deliver us from evil; for thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

A PRAYER TO BE USED EVERY NIGHT.

O ALMIGHTY GOD, I give Thee most humble thanks for Thy merciful preservation of me this day. I beseech Thee to pardon me in every thing wherein I may have offended Thee; and to give me Thy grace, that I may never do the like again. I thank Thee for all thy mercies vouchsafed unto me from the beginning of my life to this present time; for my health, food, and raiment, and more particularly my friends and relations, whom I beseech Thee to bless and reward, for all their kindness and love. I commit myself to Thy gracious protection this night; humbly begging, that Thy good providence may continue always to watch over me. And grant, I may so order the whole course of my life, that I may finally inherit thine everlasting kingdom, through the merits of Jesus Christ, my Redeemer. Amen.

OUR Father, who art in Heaven, &c.

AT COMING INTO CHURCH.

O LORD, pardon my sins, and receive my prayers; and may thy Word, here delivered, make me wise unto salvation; through Jesus Christ our Lord. Amen.

AFTER DIVINE SERVICE.

O LORD, pardon the imperfection both of my prayers and praises; and incline me, not only to hear Thy Word, but to obey the same; through Jesus Christ our Lord. Amen.

GRACE BEFORE MEAT.

BLESS, O LORD, (we beseech Thee) this refreshment to our use, and us to Thy service; through Jesus Christ our Lord. Amen.

GRACE AFTER MEAT.

FOR this, and all thy mercies, O GOD, we bless and praise thy holy Name; through Jesus Christ our Lord. Amen.

OF GOOD FRIDAY.

THIS day received its name from the blessed effects of our Saviour's sufferings. It has always been a day of the strictest fasting, and humiliation, from a sense of the guilt of the sins of the whole world, which drew upon our blessed Redeemer, that painful, and shameful death of the cross.

The Gospel for this day, by the course just mentioned, falls upon St. John, which too is more proper, than any taken from the other Evangelists, because he was the only one, who was present at the passion, standing by the cross, while others fled; his testimony, as an eye witness, and his example, not to fear, or be ashamed of the cross of Christ, should ever be remembered. The Epistle proves, from the insufficiency of the Jewish sacrifices, that they only typified a more sufficient one, which the Son of God did, as on this day, offer up. In imitation of Christ's love for us, in so suffering, the Church teaches us, in one of the Collects, to pray, that the effects of Christ's death, may tend to the salvation of all Jews, Turks, Infidels, and Heretics.

The Psalms for the day were composed by David, in times of his greatest calamity, and do most of them belong mystically to the crucifixion of our Saviour; especially the 22nd, which is the first for the morning; this was, in several passages, literally fulfilled by his sufferings, and was recited by him, either in part, or the whole, when upon the cross.

The first lesson for the morning, is Gen. xxii. containing the account of Abraham's readiness to offer up his son Isaac, thereby typifying that perfect oblation, which was this day made by the Son of God. The second lesson is John xviii. The first lesson for the evening, contains a clear prophecy of the passion of Christ, and of the benefits the Church thereby receives: the second exhorts us to patience under sufferings, from the example of Christ, who suffered so much for us.

OF EASTER EVE.

THIS Eve was, in the antient Church, celebrated with more than ordinary devotion; with solemn watching, with multitudes of lighted torches, making together a mixture of humiliation and magnificence. The day was a fast, and the Vigil continued till midnight; a little after which, it was supposed, by some, that the resurrection took place; and in the East, till cock crowing; which, by others, was supposed to be the crisis of that extraordinary event.

The Church of England, instead of these painful exercises, has provided for the devotion of her true sons, by advising us to fast in private, and by calling us together in public, to meditate upon our Saviour's death, burial, and descent into hell; the Gospel treats of the two former and the Epistle of the latter.

POPERY REVIVED—Concluded from page 87.

THE Church of Rome, like the Pharisees, has been justly censured for introducing the commandments of men into the service of God. Confessions and pardons are among the chief of those unwarrantable innovations; not that the ordinances themselves are reprehensible, but the venal and arbitrary manner in which they are performed. The Pope and other persons commissioned by him, claim the right of calling the people before them, to make a thorough confession of their past sins; and after receiving a specified sum of money, pronounce their pardon and absolution. In the popular assemblies, these things are managed in the same way. When a member has transgressed, he is cited before the whole body of the people, and there directed to confess and particularize the several disgraceful and sinful actions of which he stands accused; upon which, the people (if so disposed) signify his pardon and forgiveness. To pay money on such occasions, is not indeed the usual practice; but the beneficence must be purchased by courting the favour of the people, which is often done by means equivalent to money. This ceremony is known in the Scotch dialect, by *sitting on the stool of repentance*, but in New-England, from a different mode in its performance, it is called *walking the holy plank, walking the broad alley, &c.* The penalty for refusing to comply with this ordinance is the same as in the Romish Church, which is excommunication, or deprivation of all Christian privileges. In the Romish Church, however, the nature of the confession is, for the good of society, kept a profound secret; whereas, in this latter mode of confession, in open day and before a promiscuous congregation, many sins are revealed, in which others are implicated, which gives rise to a variety of jealousies and suspicions, very injurious to the peace of the community. And it often happens, that in these public confessions, things are related, which, for the honour of human nature and the preservation of virtue, ought never to be published to the world. Upon a fair comparison, therefore, it appears that the subject of confessions and pardons is carried to as great and as dangerous an extreme, by the sovereignty of the people, as by the papal hierarchy.

Works of supererogation are those acts of superabundant goodness, which it is thought, a person may perform, over and above what his duty requires. This is considered by the Church of Rome, as a species of stock, which may be transferred from its original proprietor, to the benefit of others who have been wanting in their duty. The name of this pretended excellence is, among all Protestants, deservedly held in the greatest abhorrence; yet it is to be lamented, that some of them have introduced something very like it, under a different appellation. The Papists represent the Father of mercies to be so indifferent about the concerns of his creatures, or so far above the knowledge of their necessities, that one's case cannot be successfully laid before him, without the aid of human mediators. For that purpose, they address some departed saint, who for his supposed works of supererogation on earth, is thought to have great interest in the court of heaven. The modern Papists canonize no saints but the living; whose virtue, faith, and piety are often called to the assistance of those, who have not enough of their own. A palpable instance of this kind appears in their mode of baptism. Children being in their opinion so very obnoxious and hateful in the sight of God, that they deem them inadmissible into his kingdom upon earth, or unworthy of being received into covenant with God, by baptism, unless it be through favour of another's righteousness. When an infant is presented to receive the seal of the covenant, this question is immediately asked:—On whose account is this child to be baptized? The father, if he is in full communion and has complied with all the rites and ordinances which the regulations of that society have enjoined upon the saints, replies, that he wishes it to be baptized on *his* account. Should he have been deficient in any of these particulars (which is often the case;) should it appear, that he has, in any former period of his life, committed a fault within the cognizance of the society, for which he has not suffered the penance of a public confession and obtained pardon of the people; or should it in any wise be found, that his accounts with heaven are so situated as to leave no balance of grace in his favour; he then makes no pretensions of this sort on *his own account*, but challenges the privilege on the score of his wife. And should

there be no like objection against her, the baptism is administered. Should the state of her account however be disputed and her order protested, the unfortunate infant must remain unbaptized; unless other relatives or friends, who have obtained better credit, have compassion enough (and they are sometimes allowed) to have the ordinance performed *on their account*. These regulations indeed are various in different places, but a very considerable number of them agree in the mode here described. And will any body deny, that this harmoniously corresponds with the monkish doctrine of supererogation?

In the doctrine of predestination and election, the mother and daughter most lovingly agree; it originated with the one and was thence inherited by the other.

The parallel might be extended further and drawn closer; this however may afford a specimen of the similitude between these two hierarchies, although they disclaim all fellowship and relation. To draw their portrait at full length, might render the proof of their consanguinity still more evident and convincing; yet these *heads* perhaps may preserve the family complexion, until a more general and perfect work shall render them useless. A mutual advantage might be made by this similitude of features; for by looking at each other as through a mirror, they might respectively behold their own deformity. And it were to be wished that, since their hatred for each other is so great, they might be less pleased with themselves, after being assured how much they are alike.

M. C.

SACRED CRITICISM.

PARALLEL BETWEEN SARAH AND MARY.

SARAH.—Gen. chap. xviii. ver. 9.—And **THEY** said unto Abraham, where is **SARAH** thy wife? And Abraham said, behold in the tent. And **JEHOVAH** said, I will certainly return unto thee according to the time of life; and lo, **SARAH** thy wife shall bear a son. And **SARAH** heard it in the tent-door, which was behind him.—Verse 11—Now Abraham and Sarah were old, and well stricken in age.—Verse 12—Therefore **SARAH** laughed within herself.—Verse 13—And **Jehovah** said unto Abraham, wherefore did **SARAH** laugh, saying, shall I of a surety bear a child, which am old?—Verse 14—Is any thing too hard for **JEHOVAH**? At the time appointed I will return unto thee according to the time of life, and **SARAH** shall have a son.—Verse 15—Then **SARAH** denied, saying, I laughed not; for she was afraid. And **JEHOVAH** said, nay, but thou (didst) *shalt* laugh. That the rendering ought to be *shalt* is evident from chapter xxi. ver. 6. And **SARAH** said, “God hath made me to laugh; let all that hear it laugh with me.” It was joy to all the earth.

MARY.—St. Luke chap. i. ver. 28—And the **ANGEL** said unto **MARY**, Hail thou that art highly favoured, **JEHOVAH** is with thee; blessed art thou among women.—Verse 29—And when **SHE** saw **HIM**, she was *troubled* at his saying, and cast in her mind, what manner of salutation this should be.—Verse 30—And the **ANGEL** said unto her, fear not **MARY**: for thou hast found favour with **GOD**. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name **JESUS**. He shall be great, and shall be called the Son of the **HIGHEST**; and the **LORD GOD** shall give unto him the throne of his father **DAVID**. And He shall reign over the house of Jacob forever, and of his kingdom there shall be no end.—Verse 34—Then said **MARY** unto the **ANGEL**, *how shall this be, seeing I know not a man?*—Verse 35—And the **Angel** answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy (thing) being which shall be born of thee, shall be called the Son of **GOD**. And behold thy cousin Elizabeth, she hath also conceived a son in her *old age*; and this is the sixth month with her, who was called barren. For with **GOD** *nothing shall be impossible*.—Verse 38—And **MARY** said, behold the *handmaid* of the **LORD**, be it unto me according to thy word.—Verse 46—And **MARY** said, my soul doth magnify the **LORD**; and my spirit hath rejoiced in **GOD** my **NAVI**GUR.—For he hath regarded the low estate of his *handmaiden*: for, behold, from henceforth all generations shall call me bless-

ed.—For he that is mighty hath done to me great things; and holy is his name.—And his mercy is on them that fear him, from generation to generation.—He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.—He hath put down the mighty from their seats, and exalted them of low degree.—He hath filled the hungry with good things; and the rich he hath sent empty away.—He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever. [To be continued.]

FOR THE CHURCHMAN'S MAGAZINE.

OF FAMILY WORSHIP.

THE duty and necessity of family worship will appear very important when we attend to its consequences. If we do not let our children and dependants see that we actually attend upon the duty of prayer, by performing it in their presence, they will be apt to suspect that we do not attend to it at all. Of our private devotions, they know nothing; and if we are ever so punctual in obedience to the injunction of our Lord, to "enter into our closet, and pray to him who seeth in secret," it will have no influence upon them. Every possible care ought to be taken to render our children virtuous and religious. This of family worship, I am fully persuaded, is one of the most effectual means.—When children see one whom they highly reverence and respect as a parent, soliciting the pardon of God, for failings and imperfections; and at the same time, endeavouring to keep all his ordinances blameless; the idea of prophane-ness and immorality will strike them with horror. To take the name of God in vain, to whom their superiors offer up their most devout supplications, will hardly be practicable; to disobey his plain commands, will hardly be possible. Parents who neglect this important duty may expect to see but little religion in their families; and when their children fall into vicious practices they may take a very considerable part of the blame upon themselves. Vice, like the weeds in our fields and gardens, grows without cultivation. The tender plant of virtue will thrive only when it is carefully tended. Upon young minds example operates much more powerfully than precept, and the reason is, that they reverence their parents, and even manhood, more than manhood reverences any other of the distinctions of life. This is the great spring that gives force to example; and parents are most happily in the possession of it. With what gratitude then should they look up to God, who has invariably given them this influence, and teach their children the adoration due to the great Parent of the universe? This obligation must forcibly operate upon every person. See a family of children, showing every mark of reverential love and respect to their parents for providing them only with food and raiment—and does the parent receive so much homage for so small favours conferred by himself; and will he not openly in the face of his children show his love and reverence toward Him who gave being to both, who maketh the evenings and the mornings to rejoice over them, and who feeds them both by his bounty?

Public worship has ever been considered as one of the greatest means of keeping up a sense of religion in the world. But the neglect of family prayer tends, in a great measure, to diminish and hinder its happy effects among men.—When families are not taught to join in domestic worship, they will hardly be persuaded to believe that the great object of assembling in church is to join in the worship of God. Their consciences will therefore be satisfied with trifling excuses for absenting themselves from public worship, or vain and wicked motives may lead them there; and thus all the purposes for which it was instituted, may be frustrated. This indeed may be the case, where family worship is practiced. But we should be careful to use every mean in our power of giving our children reverence and respect for public worship; and this can be done only by letting them know the nature and importance of devotion and of religious instruction. Without this the preacher labours under a very great disadvantage; and the morals and salvation of youth are greatly in danger.

I shall conclude with observing, that no man can excuse himself by pleading the want of ability to perform this duty with decency and propriety, when the Church has put forms into our hands for this purpose; and the Prayer Book, as well as the Bible, is a constant witness against every one, who lives in the habitual neglect of family prayer, which is confessedly a great means of salvation to himself, his children, and dependants.

A SUCCINCT HISTORY OF BAPTISM, AS CELEBRATED BY THE PRIMITIVE CHURCH.

CHAP. 2d.—Of the Manner of Baptism; with a short account of those who rejected or corrupted the administration of it by water.

THOUGH the Church always esteemed baptism as a divine institution, yet there were sects and heresies in the earliest ages who contemned it and either wholly or in part rejected or corrupted it.

Among those were the Ascodritæ, a sort of Gnostics, who asserted, that divine mysteries, being the images of invisible things, were not to be performed by visible things; nor incorporeal things by sensible and corporeal. They therefore never baptized any of their sect; their redemption they said, was the knowledge of all things.

The Marcosian heretics acted upon the same principle; some of them maintaining spiritual redemption by knowledge alone; whilst others held a sort of baptism, but invented strange forms of their own, of which we shall treat in the next chapter. This sect had for its founder Marcosian the son of a bishop of Sinope on the Euxine sea, in the second century. Being excommunicated by his father, he espoused the notions of various heretics of that period; and adding to them several peculiarities of his own, became the head of a party.

Irenæus gives the same account of the Valentines—that some of them rejected and others corrupted baptism, as the Marcosians did. Valentine, the founder of this sect, was an Egyptian and educated at Alexandria. Aspiring to a bishoprick, but being disappointed, he set himself up as head of a sect, corrupting the Christian doctrine, and introducing a doctrine similar to that of the Gnostics. The rise of the Valentines was in the time of Adrian, in the year of our Lord 143.

Tertullian brings a similar charge against one Quintilla, a woman preacher at Carthage, who denounced water baptism useless; pleading that faith alone was sufficient to save men, as it saved Abraham, who pleased God without any other sacrament.

Another sect of these schismatics was called the *Archontici*. They taught that the world was made not by God supreme, but by certain rulers or regents of the universe. The rulers who created the world, according to their system, were many, one above another, under one chief, to whom they gave the name of *Sabaoth*; and pretending that baptism was to be administered only in his name, they rejected both it and the eucharist as foreign institutions.

The *Selucians* and *Hermitæ* (in the second century) refused the use of baptism by water, asserting that it was not the baptism instituted by Christ; because St. John the baptist says, "He that cometh after me shall baptize you with the Holy Ghost and with fire," &c. such a baptism they imagined was more suitable to the nature of the soul, which they taught consisted of fire and spirit. And therefore, by some means, when they went down into the water to baptize, they made fire to appear upon the surface of the water; and this they called baptism by fire.

The Manichees also held that baptizing in water was of no efficacy to salvation, and therefore despised it, as St. Augustine (about the year 390) informs us. This heresy afterward split into two sects, one of which, called the *Paulicians*, taught that the word of the gospel was baptism; because our Lord said, *I am the living water*, and therefore no other baptism was required of men. Yet they sometimes brought their children to be baptized in the apostolic manner, from an opinion that both baptism and the sign of the cross were of some advantage as a medicine or charm to prevent or cure diseases of the body.

To these sects rejecting baptism, we may add the Mossalians or Euchites, who had their name from the Syriac word *metsalak* or from the Greek *Euchē* prayer; because they resolved all religion into prayer. They did not however wholly reject baptism, but denied the principal part of its spiritual efficacy. They owned that baptism granted remission of sins past, but gave no additional strength from the spirit to withstand sin for the future. They maintained that neither baptism nor the eucharist could give a man the perfection of a Christian, but only such progress as they defined. From this account of the Euchites, it appears that they were neither anabaptists nor quakers.

About the middle of the eighth century there was a decree made by Pope Stephen the second, "that if an infant is baptized in wine instead of water, in case of necessity, it is no crime and the baptism shall stand good."—But against this St. Ambrose and many others are positive and say, "if water is taken away, the sacrament of baptism cannot stand." [To be continued.]

DIALOGUE

BETWEEN A CLERGYMAN AND ONE OF HIS PARISHIONERS.

Continued from page 63.

CLERGYMAN. **G**OOD morning Mr. B—, I am glad to see you; your expected visit to me has been long delayed in consequence of your excursion to the westward. I hope you have experienced a good providence during the time of your absence from home.

PARISHIONER. I have, thank God, been graciously preserved all the while, and he hath made my journey prosperous, by opening a way for me to provide better in those new countries; than I can do here; and as my views are, to remove soon with my family, I wish to have all the instruction from you, that I can obtain before I go.

C.—Though I shall regret the being deprived of so valuable a parishioner, yet I shall comfort myself with the thoughts, that you will carry the true principles of the gospel along with you, and that your family will in some measure resemble that of the Father of the faithful, in preserving and disseminating the knowledge of God and his Church wherever Providence may order your lot.

P.—I thank you, Sir, for your good opinion of me, and by God's help will do all that I can to preserve the faith once delivered to the saints, pure and unmixed.—But as I have a prospect of settling in a part of the world which is at a great distance from any Church, but preachers of every other denomination in abundance round about; as a case of conscience I wish to have your solution of it—whether we may not occasionally attend their exercises, and thereby keep the younger part of my family in the habit of going to public worship? I confess my scruples in adopting this method—but pray give me your opinion.

C.—The case is as clear as noon day. *He that is not with us is against us—He that gathereth not with us scattereth.*—The primitive Christians continued *steadfast in the Apostles' doctrine and fellowship, and breaking of bread, and in prayers.* The persons here spoken of were *steadfast, unmoveable, always abounding in the work of the Lord*—they were no half-way Christians, the good confession which they had made at their baptism—they were not ashamed nor afraid to confess before many brethren. This record of their conduct is made for our instruction, and for that of every member of the Church to the end of the world; and accordingly we pray in the prayer for all conditions of men, that "all who profess and call themselves Christians, may be led into the way of truth and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." Is this petition unity of spirit is evidently placed before the bond of peace and righteousness of life, to teach us that without it there can be neither bond of peace nor righteousness of life.—In the communion of, *so we pray.* "Almighty and everliving God, &c.—and that we are very members incorporated in the mystical body of thy Son, which is the blessed company of all faithful people, &c." And we most humbly beseech thee, O Heavenly Father, to assist us with thy grace, that we may continue in that holy

lowship, &c." All these petitions breathe the same sentiment, and are evidently founded upon that unity for which the Apostolic Christians are held up to our imitation, who *continued steadfastly* (Acts ii. 42.) *in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers*: Every word of this sentence is full of instruction—showing how Christians ought to conduct themselves, in patient continuance in well doing;—in *steadfastly adhering to the Apostolical unity and government of the Church*;—in not having itching ears, multiplying teachers to themselves, but duly attending to such as are of the divinely appointed mission;—in carefully avoiding schism: under all its alluring forms, and continuing in the fellowship of the Son of God. The daily prayer of the primitive Christians was, *give us this day our daily bread*—and their daily practice was, with enraptured hearts and stretched forth hands to receive it. Their prayers were offered up with *one accord*: one mouth, one soul, one principle of life, was to every member of that *one body*: Thus (Col. ii. 2.) *their hearts were comforted, being knit together in love and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; (v. 7.) rooted and built up in him, and established in the faith, as they had been taught, abounding therein with thanksgiving*.

P.—What a holy and heavenly doctrine! How blessed are such as conform to it!—I have often studied the *unity of the Church*, as a lesson arising also from the conduct of the soldiers at the crucifixion, who would not rend the Redeemer's seamless coat, but cast lots for it whose it should be.—And the circumstance of our Lord's giving up the Ghost, so that "*not a bone of him was broken*," when the soldiers, to hasten the death of the two others, *brake their legs*.

C.—Yes, Sir, your observations are just, and the inferences are obvious;—no doubt these actions of the soldiers, though they knew it not, were done agreeable to a divine dispensation, which makes "the wrath turn to the praise of God," or bounds it, with a "hitherto shalt thou come and no further."—We may safely conclude that the preserving our Redeemer's vestment whole—the not breaking a bone of his body, are perfectly coincident with that unity, or preservation entire, which he so earnestly and so repeatedly besought his Father to grant to his mystical body, the Church.—In the 17th chapter of the Gospel by St. John, the gracious Intercessor prays thus, v. 11.—"Holy Father, keep through thine own name those whom thou hast given me, that *THEY* may be *ONE*, as we are."—Verse 17. "Sanctify them through thy truth; thy word is truth."—Verse 18. "*As thou hast sent me into the world even so have I also sent them into the world*. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me, through their word; that *THEY* all may be *ONE*; as thou, Father, art in me, and I in thee, that they also may be *ONE* in us: *that the world may believe that thou hast sent me*."—And the glory which thou gavest me, I have given them; that they may be *ONE*, even as we are *ONE*; I in *THEM* and *THOU* in *ME*, that they may be made perfect in *ONE*, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Who can read this prayer of the Redeemer without the most lively sense of the unity of his Church?—In this he intercedes for you, and for me, for thousands and ten thousands, nay, for all who shall believe through the words of the Apostles, who being dead, yet speak by the organ of our mouths, and cause their voice to be heard. They were *chosen and ordained by our Lord, that they should bring forth much fruit, and that their fruit should remain*—and their fruit will remain, like the seed of a tree which is in itself, until the end:—at no period will the apostolical commission cease; it will not return void, but will prosper in the thing whereunto it hath been appointed. By this prayer, it is evident that *UNITY* among the members of Christ's body is a primary object of the Father's sending the Son;—of the Son's sending the Apostles;—of the Apostles sending faithful men, who shall be able to instruct and send others, and thus of continuing the same order of succession till the number of the human race be summed up; and that this unity is a public testimony to the Divine mission of the Son of God. How precious then is that *vinculum* or *chain* which ties the redeemed of the Lord together, and binds them up in

the bundle of his life!—And that chain, Chrysostom tells us in his 10th homily on the first epistle of St. Paul to Timothy, is the *Episcopate*:—his words translated are “*the imposition of hands, or ordination, the bishop's prerogative, is the chief and principal of all ecclesiastical powers, and that which chiefly maintains and holds together the Christian Church.*”

P.—The same Chrysostom, with one of whose prayers our public service ends?

C.—Yes—the same. He was bishop of Constantinople, born at Antioch, A. D. 354, and died at Pitius, on the borders of the Euxine sea, A. D. 417. He was a glorious defender of the unity of the Church, and celebrated for his evangelical oratory, among all nations. Of his fine compositions, this prayer is reckoned one of the sublimest;—and it is impossible to join in it with the great congregation, without feeling a glow of that celestial warmth, which enabled the first Christians to lift up their voices to God with one accord, in the union and communion of his Church.

P.—Chrysostom was a very high Churchman, for which he was twice exiled from Constantinople;—was he not?

C.—Yes; the pride of man cannot bear to think of any delegated power from God. But as to High Church—and Low Church—we read nothing of them in the scriptures, or in the writings of the primitive Christians. There is no alternative, a man must be in the Church—or he must be out of it. He must be in its union—or disunited from it. He must either be a member of the mystical body of Christ—or not! There is no halting with safety between such contrary conditions. If Christ hath instituted his Church, given it sacraments, and promises of pardon and peace, and hath committed the government of it, as a sacred deposit, to men of his own designation, to be to the edification of many sons and daughters unto glory—how shall we escape if we neglect so great salvation?—Look all around you, sir, and take notice, how the world is divided—divided in point of doctrine—in point of discipline, in point of faith!—Where is there to be found a common band of unity among those of the anti-episcopal persuasion?—Into how many sects are they split up?—No sooner did the reformation take place, but all those, who, to get away as far as possible from the Church of Rome, rejected Episcopacy, which as above quoted, *chiefly maintains and holds together the Christian Church*, divided and subdivided themselves into numberless and irreconcilable parties, and denominations, like so many sects of philosophers, each zealous for the honour of its founder, but unmindful of that unity so much insisted upon by their common Lord!—And this evil increases daily. Schism is the fruitful mother of heresies;—and we behold Europe and America inundated with a revival of all the heresies of ancient times!

P.—Here is my difficulty.

C.—And a no small one it is; but you have clear rules for your conduct, and the promise of the Holy Spirit to assist you in every trouble, in every perplexity. As you freely ask my advice, I will as freely give it. Let it be your resolution, that whatever others do, you and your house will serve the Lord; and continue steadfast in the Apostles' doctrine, and prayers, and in breaking of bread when God shall give you an opportunity. Never permit any of your family to indulge the idea, that mankind may obtain happiness here or hereafter, by any other means than those God hath appointed. Teach them that every endeavour which they use to preserve or restore the unity of Christ's body mournfully bleeding by the wounds inflicted on it by *heresy and schism*, will find acceptance with God, and he will remember and visit them concerning that thing. When you have no opportunity of worshipping God publicly in the unity of his Church, you will do well to assemble your family at the stated hours of morning and evening prayer in your own house; then, according to the patriarchal condition of things, act the priest of your own family, in all things merely precatory. Before you begin, make all your arrangements; to one, assign the office of reading the first lesson; to another, the second. Appoint one to lead the psalm, or chant; one to read the epistle, and another the gospel, for the day. On your family so engaged, God will not fail to look down with complacency—he will graciously receive the sweet smelling odour of your sacrifice of prayer and praise, and say of you, as the patriarch said of his son—*see! the smell of my son is as the smell of a field which Jehovah hath blessed.*

P.—Good Sir, you have my hearty thanks for your pastoral care of me and mine, and particularly for putting me upon a method of preserving the *whity* of Christ's Church in a private way; who knows but God in his goodness may the more speedily send us a pastor of his own institution; when he sees that we wish to do what we can to be a *holy seed in a strange land*.

C.—Most certainly, he who sent Philip to preach to, and baptize the Ethiopian in the desert—will not fail to send one of his deputed servants in his own good time to minister to you in *holy things, ordinary and extraordinary*;—until such time as this be done; wait in faith and patience; let not your heart fret against the Lord; by patient continuance in well-doing, seek for glory, honour and immortal life; and the God of all comfort and consolation will continue to watch over and bless you.

P.—I am afraid, sir, that I take up too much of your time, and I must be gone about my business. Shall we have the pleasure of seeing you at my house before our removal? My wife and children have always entertained a due sense of your fatherly love and care for them and would be glad to see you. My little son Jonathan cries and says, pappas, why can't you stay 'till I have recited all the catechism to our good parson—and shall never see him more! shall I pappas? Can we have such a good man to be our priest in that new country we are going to, pappas?

C.—My time is never so well employed as in promoting the interests of religion; and next week I propose, God willing, to pay my respects to you and family, as a Christian farewell.

P.—You will be heartily welcome, sir.

C.—My best regards to your family, sir.

P.—They will be very acceptable, sir.

C.—Farewel.

[To be continued.]

FOR THE CHURCHMAN'S MAGAZINE.

ON DUELLING.

Wrath killeth the foolish man, and Envy the silly one.—Job v. 2.

WHO would think that it should ever be considered an instance of wisdom, to hazard one's life to gratify the caprice or glut the revenge of a turbulent passion?—Can it be an act of real bravery, to expose my person, because some fool-hardy practitioner as a sword's man or mark's man is desperate enough to risk his?—The Christian gentleman, if he betrays not his profession, will bear in mind that *he is not his own, but bought with a price, even the precious blood of the Son of God*, and therefore, when tempted to give or receive a challenge—will instantly start back from the temptation (well knowing it to originate with the ancient murderer) and say to himself, *God forbid that I should do this great wickedness and sin so grievously against him*.

But, it is said, Honour is at stake—better for a man to lose his life, than forfeit his reputation;—better for a man to be in his grave than to be the jest of every coffee-house or jolly company;—to be perhaps pointed at, on the public street or highway, as a mean-spirited, sneaking, or as the gentlemen of the sword so elegantly speak, white-livered animal!—Among whom, let me ask, shall a man lose his reputation for refusing to risk his life, when there is no national call for it?—Among the rash, the violent, the furiously angry, the revengeful, the sons of *chimera* and cruelty; whose applause is *infamy*, and destruction their highest praise? From judicious and serious people, the *sons of peace* will always have approbation, and entitle himself to their esteem.—When *Cæsar* received a challenge from *Anthony*, to fight a duel, he very calmly answered the bearer of the message thus—“*If Anthony is weary of his life, tell him there are other ways to death besides the point of my sword*.” Who ever deemed this an instance of cowardice?—All ages have admired it, as the act of a discreet and gallant man, who was sensible of his own importance, his value to his country—and of the delicate relation he bore to his family, friends and dependents; and knew how to treat the petulant and revengeful humour of a discontented adversary with its deserved contempt.

Barely to lose our life, is the *smallest* of those evils which attend this mischievous practice. It is pregnant with a long—an almost *endless* train of disastrous consequences to *parents, wives, children, friends, associates* and the *community*. It is an infallible expedient for depriving one of the favour of God, and of exclusion from the joys of his eternal kingdom. It is the sure way of becoming an object of abhorrence to the angels of light, and of being made a butt of derision for evil spirits in their abodes of darkness. *Shame*, everlasting shame, shall be the reward of such gallantry, the *promotion* of such *fools*; for the word of God pronounces all duels, or single combats, murders;—and let the duelist *whiten* them as much as he will, with the names of *honour* and *honest pretences*, their use is *sinful* and their nature *devilish*!

Would *you* then, cries the revengeful man, tamely submit to affronts, insults, and injuries?

As to the trifling affronts of a peevish inconsistent tongue, I would treat them with a superior scorn. And when thus treated, they are sure to recoil, with the keenest edge, and heaviest weight, upon the impotent malice that offers them. The wretch should see, that I could pity his misery, and smile at his folly.—But, as to *injuries*, the case is otherwise. Should any one offer violence to my person it is at his peril. I should consider him as I would a robber or an assassin. Under the protection of God's assisting Providence, I would endeavour to ward off his attacks, and make him feel,

Et nos, tela manu, ferrunq; haud debile dextra
Spargimus, et nostro exquitur de vulnere sanguis —VIRG.

Here the fundamental and everlasting law of *self-preservation*, calls upon us to play the man. And I am sure, that Christianity does not require us, to yield our throats to the knife, nor open our breasts to the dagger.

But—to retire—to deliberate—to hesitate—to sit down—and indite a *formal* challenge—seems to be altogether as *savage*, and *iniquitous* as to act the highway-man. He who demands my money on the road, or extorts it by an incendiary letter, or decoys me into a snare by a forged or counterfeit note, is stigmatized for a villain—is *abhorred* by every person of integrity, and, when detected, is punished as his crime deserves. Why should we reckon the challengeist less injurious, less savage—who makes his attempt upon my very life, and thirsts with insatiable fury, for my blood?—He allows me a *fair chance*, it may be said. A *chance* of what?—Either of falling a sacrifice to his rage, or of imbruing my hands in his blood. Which is neither more nor less than reducing me to a *necessity*, of launching myself into *damnation*, or of transmitting a *fellow-creature* to eternal vengeance:—and pray, is this an *extenuation*?—this a mitigating circumstance?—It really proves the practice to be so *inexcusably* wicked; that nothing can be pleaded in its defence. The very arguments used to justify the horrid deed, *inflamm* and *aggravate* its malignity.

Ought not the legislative authority in every state of the Union to interpose, and with the most energetic sanctions, suppress duelling, as one of the most *heinous* wrongs that can be offered to society, as the most *notorious* violation of our holy and benign religion?—Why should not the laws declare it felony, to make the first overtures for a duel? since it is always more heinous, and frequently more pernicious—is always *murder* in the intention, and frequently *issues* in double destruction. In this State, to the honour of our Legislature, be it mentioned, ample provision is made against duelling; and I believe in several of the other States, the laws are sufficiently pointed.—But if they are suffered, like some antiquated sword, to rust in their sheath—cui bono?—what is the use of them?—they answer no good purpose, rather do they invite transgression.

But if, the laws of man were not sufficiently compulsory on this subject—surely the laws of God are—written as it were with a sun-beam—enforced under the severest of sanctions, the divine displeasure here and hereafter. As a man I cordially pity the gentleman who receives a challenge; but as a Christian, I would have him trample it under his feet—and return to the angry gentleman, some such answer as the following:

Sir—However meanly you may estimate your own life, I set too great a value upon mine, to expose it as a mark for undisciplined and outrageous passion. God forbid that I should so totally renounce all that is humane—bene-

violent, or amiable, as to point the deadly ball for your destruction, because you have given me a challenge, to murder or be murdered by you: I am a Christian—my profession forbids me to shed blood—I will not return you evil for evil—you have given me an opportunity of acting both the gentleman and the Christian—and I accept this challenge as a note under your hand for the sum of £ ——— being the *mulct* appointed by law in such case, which will be instantly demanded of you, by sir, yours, &c.

Among the antient Romans, he who saved the life of a citizen in battle or otherwise, was honoured with a *civic crown*;—in like manner might not the refuser of a challenge, upon giving it into the hands of the civil authority, be entitled to some honours, some privilege, some token of public approbation, because by his *cool and temperate bravery*, he had saved the life at least of one citizen!—I cannot but think that honorary distinctions would operate more forcibly than mere penalties, in checking the progress of duelling, and that by turning the artillery of revenge upon herself, the tooth of malice might be broken by her own weapons.

THE INFIDEL.

A LAS! what pilot shall direct his course?
What gentle breeze shall fill his way-worn sail?
What comfort bring an everlasting day?
What all the bliss of heaven with him avail?

Forever toss'd by adverse winds and tides,
Forever changing with the changing sun,
His bark at random on the ocean rides;
Where will he anchor, when his voyage is done?

POUGHKEEPSIE.

ANECDOTE.

MANY persons will perhaps express their admiration of God's word as a system of truths, but when it tells them they are sinners, and represents their vices in a just point of view with the consequences that must result from them, it is cast aside with disgust. In this respect they act as the old woman did by the mirror which she found in a dung-hill; after wondering how so beautiful a thing could be placed in so contemptible a situation, it no sooner represented her own deformed countenance, than she threw it where she found it, saying, "You are deservedly cast out into that filthy place by all people, for impudently misrepresenting them to themselves."

OBITUARY.

DIED, at Derby, on the 4th instant, Mrs. LAVINIA HULL, the amiable consort of Mr. Samuel Hull, jun. merchant, and daughter of Mr. Henry Deming, of Wethersfield, deceased. Her funeral was attended the next day by a numerous concourse of people, deeply affected by the irreparable loss. A well adapted and affecting sermon was delivered by the Rev. Amos Todd, from Philippians i. 23:—*For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better.*

A procession of about seventy young Ladies was formed at the house of the deceased, and followed her to the place of interment, to pay their last tribute of respect to their beloved companion; to whose natural accomplishments and agreeableness of disposition, were added the superior graces, piety and Christian morality. Numerous surrounding pleasing prospects of worldly happiness did not limit or satisfy her desires; but she wisely judged it of primary importance to secure the favour and friendship of God her Saviour; and, though cut off in the morning of life, hath left this consoling reflection, that dying she hath exchanged earth for heaven.

*Learn hence, ye lively and engaging fair,
To make your minds your chief and greatest care;
For death ere long will close the brightest eye,
But heaven-born virtue never, never dies.*

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DIRECTIONS

FOR A DEVOUT AND DECENT BEHAVIOUR IN THE PUBLIC WORSHIP OF GOD.

IT is grievous to consider how many Christians there are (if such as they *deserve* the name of Christians) who come not to Church at all, or very seldom, to pay that public duty and worship to God, which our religion calls for, and which a regard for the welfare of civil society requires. And even of those who do come, we find too many behaving themselves in such a careless manner, as if the worship of God was either not their business there, or not worth minding. Some *sit* all the time of prayers; or put themselves into such other lazy and irreverent postures, as show sufficiently they have no sense of what they should be doing, nor any awe or reverence of the glorious Being they come to address. Others lay themselves to *sleep*, or trifle away their time in thinking of their worldly affairs. Others gaze and stare about upon the congregation, or keep talking and whispering with their neighbours; and this is especially observable while the *lessons* are reading; as if the Holy Scriptures, though given by *inspiration* of God, were not always to be *heard, marked, learned, and inwardly digested*, that so they may answer the ends for which they were written, and become *profitable for doctrine, for reproof, for correction, for instruction in righteousness*; or in one word, *good to the use of edifying*. 1 Tim. iii. 16. With regard to such cold and careless worshippers, we may apply to the Church what *Jacob* said of *Bethel*; *Surely the Lord is in this place, and they know it not*. They do not consider, that they are in the immediate presence of God, and that by such a behaviour they affront Him to his face, while they should be devoutly attending to his word, or praying to Him.

Others there are, who do indeed show some inclination to mind the prayers, and all the rest of the service; but they do it with so much ignorance, distraction, or confusion, as discover that they do not rightly understand the difference between one part of the service and another; or consider, that some are *prayers, some praises and thanksgivings, some public professions* of the Christian faith, and some no more than *instructions, commands, or exhortations* to the people. We often find them repeating after the Minister what he alone should speak, and they should only hearken to. Many there are who neglect to join audibly in the responses, which are the part of the worship assigned expressly to the people, by which neglect, the beauty, the order, and the solemnity of the service are destroyed. Now, that such persons may be taught how to order their devotions better, and to worship God, not only with the *spirit*, but with the *understanding* too, the following directions are earnestly recommended to their consideration and practice.

First then, Have a conscientious regard to this advice of Solomon, (to whom God gave a wise and understanding heart) Keep thy foot when thou goest to

the house of God; and so look to every step you take in your approach to it, that you come into his more immediate presence with such contemplations, meditations, and reflections in your mind, as will lift up your soul unto Him, under an awful and just sense of his divine majesty and perfections; and with that *humble and contrite spirit*, which dependent creatures, and miserable sinners ought to have. Remember, that since God is a *spirit*, your worship of him must be spiritual and reasonable, sincere and pure. It must flow from a divine and heavenly frame of mind. But yet, as the *whole man* consists of *body and soul* together, you must *glorify* him in both; (1 Cor. vi. 20.) and, considering their natural union and sympathy; you must take such heed to every gesture and posture of your body, as that they may be such as will best express your humility, reverence, and earnestness, and keep up suitable thoughts and affections in your soul. Particularly, you will, I believe, hence think, that a *kneeling posture* is most proper; being that which nature seems to dictate in solemn adorations and humble confessions, without this express call for it from the inspired Psalmist, (*Psal. xcvi. 6.*) *O come, let us worship, and fall down, and kneel before the Lord our maker.* But,

Secondly, If you are thus prepared to worship God in *spirit* and in *truth*, you will then be sure to go so early to his house, as to be there at the very beginning of the service; since the same obligation lies upon you to attend every part of his public worship as to come to Church at all. For if you miss the beginning of it, you lose the opportunity of confessing your sins, and the comfort of hearing your pardon declared and pronounced to you thereupon. Beside that, by coming late, you disturb the congregation to make way for you. Take care also not to leave the Church, without great necessity, till after the minister has given the *blessing* that concludes the whole service; for if you go out before, you will seem to despise the *blessing*; and if you do so, you cannot expect the *grace and peace* of God should go along with you.

But, *Thirdly*, Having, as soon as you can, gotten a convenient opportunity after your entrance into the Church, *fall down* upon your knees in *private* prayer to God, for the assistance of his spirit in those solemn duties of religion you come to perform. You will behave as in his sight; you will look upon him as observing what you *think*, as well as what you *say* and *do*: and take care all the while you are at Church, that the *inward* dispositions of your *soul*, and the *outward* demeanor of your *body*, be such as becometh not only the holiness and worship of his house, but his more immediate presence.

In *prayer*, you will fix your thoughts wholly upon God, who alone *heareth prayer*; you will disengage your mind from all worldly concerns; you will keep your eyes from wandering, and your lips from disturbing others in their devotions.

In *thanksgiving*, imprint upon your heart a just and lively sense of God's goodness and loving-kindness to yourself and to all men; since you will then *feel how joyful and pleasant a thing it is to be thankful.* Psalm cxlvii. 1.

In *hearing God's word*, (whether it be read or preached) be not only attentive to it, but inwardly digest it, by applying to your own conscience its general admonitions, reproofs, or exhortations; and by treasuring up in your memory its precepts and examples, its promises and threatnings, for the constant and right ordering of your conversation.

In *singing psalms*, let your *understanding* and *spirit* direct and govern the *melody* of your *voice*, that so your heart may be no less filled with grace, than your tongue with joy. And,

Lastly, In *receiving the sacrament of the Lord's supper*, remember always the exceeding great love of our master and only Saviour in dying for us, and the innumerable benefits which by his precious blood-shedding He hath obtained to us. For you will then at all times draw near to receive it with faith, with a penitent and obedient heart, in love and charity with all mankind, and with a determined resolution to forsake those sins which brought Him even to the death upon the cross; which will likewise engage you to serve Him in true holiness and righteousness all the days of your life.

But beside these *general* directions for the *public worship* of God, there are others, which *particularly* concern a devout and proper use of the book of *common prayer*, appointed by the *Church of England*; and which will require your immediate attention to the nature and order of every part in that service.

Now the first thing done by the minister, is to read some sentences out of the holy scriptures. Hearken diligently to these ; and consider them as spoken by the *inspiration or command* of God himself *The sentences.* at first, and now repeated by His *minister*, to put you in mind of something which He would have you believe or do. For they are such sentences as not only bring our sins against Him to our remembrance, but also his promises of pardon and forgiveness if we do repent ; so that we may worship Him with that reverence and godly fear, which becomes those who are sensible of their own sinfulness and unworthiness to approach his divine majesty ; and likewise with that faith and humble confidence which becomes those who believe that upon our repentance He will pardon and accept us, according to his promises.

Then follows a solemn *exhortation*. Now while this is reading (which is the minister's part alone, and not to be repeated after him by the congregation) take particular notice of every word *The exhortation.* and expression in it ; as contrived on purpose to prepare you for the worship of God, by possessing your minds with a due sense of his special presence, and of the great end of your coming before him at this time ; which will no doubt compose your thoughts for that part of the service which follows next : I mean, an humble *confession* of your sins.

But here, while you are *confessing* to God with your mouth, and repeating sentence by sentence after the minister, be sure to do the same in your heart ; calling to mind as many as you can of those particular sins which you have been guilty of ; either by *doing what you ought not to do*, or *not doing what you ought* ; so as to be heartily sorry for them, and stedfastly to resolve against them for the time to come ; imploring his mercy in the pardon of them, and his grace, that from henceforward you may entirely forsake them, and bring forth the fruits of an unfeigned repentance. *The confession.*

The *confession* ended, and you continuing upon your knees, the minister stands up, and in the name of God, declares and pronounces pardon and forgiveness to all that truly repent and unfeignedly believe his holy gospel. But while the *absolution* is thus pronouncing, you are to hearken to it with perfect silence, not *reading or repeating* it along with the minister, as many ignorant or unthinking people do ; for it is the minister's duty alone to make this declaration by authority from God ; and, in his name, as his ambassador. However, every particular person there present ought humbly and thankfully to apply himself, so far as to be fully persuaded in his own mind, that if his conscience tells him, that after an unfeigned and unshaken belief in Christ, he doth really and heartily repent, he will be discharged and absolved from all the sins he had before committed, as certainly as if God himself had declared it with his own mouth, since his minister has done it in his name, and by his power. *The absolution.*

What follows is the *Lord's prayer*, in which the whole congregation joins ; for looking upon ourselves as thus absolved from our sins, through a faith that worketh true repentance ; we, as reconciled unto God through his Son, may have such *boldness and access to the throne of divine grace*, as by the spirit of adoption, to cry out, *Abba, Father*, (Rom. viii. 16.) in the very form he taught us to pray, saying, *Our Father who art in Heaven, &c.* *The Lord's prayer.*

This done, we are to lift up our hearts to God in this petition of his minister for his grace, *O Lord, open thou our lips* ; to which the answer is, what it ought to be, from the people, *And our mouth shall show forth thy praise*. Then immediately standing up, we put ourselves into a posture of giving praise to the one, living and true God ; the King of kings, and Lord of lords. For which purpose the minister first says, *Glory be to the Father, &c.* the people, to show their consent, answer, *As it was in the beginning, &c.* The minister calling again upon the people, *Praise ye the Lord* ; and the people answering, *The Lord's name be praised* : We go on accordingly to praise Him, by saying or singing the ninety-fifth psalm, and then the psalms appointed for the day. After every one of which (to testify that it is the same divine Being, three Persons and one God, in honour of whose psalms were composed, and made use of in the Jewish Church *The psalms and hymns.*

who is still praised and worshipped by them in the Christian Church) we repeat that incomparable hymn, *Glory be to the Father*, &c. Now, while you, together with the minister, are repeating these psalms, and this or the other hymns that are used in different places of the service, to the honour and glory of God; observe the minister's part as well as your own, and lift up your hearts together with your voices, in acknowledging, magnifying, and praising the infinite wisdom, and power, and goodness, and glory of the most high God in all his works, the wonders that he has done, and still does for the children of men, and for yourself among the rest. And in doing this you stand up; not only to signify, but to forward the lifting up of your mind at the same time. For as on the one hand, if our souls be really lifted up to contemplate and praise God, our bodies will naturally rise in that erect posture, which is natural to, and most becometh man; so, on the other hand, the raising up of our bodies helps towards the raising up of our souls too, by putting us in mind of that high and heavenly work we are about; wherein, according to our weak capacities, we join with saints and angels above, in praising God now, as we hope to do hereafter in their blessed company for ever more.

[To be concluded in our next.]

SOME ECCLESIASTICAL TERMS EXPLAINED, BY WAY OF QUESTION AND ANSWER. CONTINUED FROM PAGE 85.

Q. *Why is the feast of Michael, the arch-angel, kept by the Church?*

A. To praise God for the ministry of his holy angels. Heb. i. 14.

Q. *Why do we observe the feasts of apostles and martyrs?*

A. To praise God for the benefits we receive from their doctrine and example; and to beg grace, to follow them, as they followed our Lord Jesus Christ.

Q. *Why are the days of their deaths observed, rather than the days of their births?*

A. Because they were more glorious in their deaths than in their births;—dying in the faith of Jesus Christ and laying down their lives for his sake.

Q. *Why is the day of St. Paul's conversion kept, rather than the day of his martyrdom?*

A. To express the joy of the Church at the marvellous conversion of so great a sinner; and to afford comfort to the worst of men who repent, and believe in the Lord Jesus Christ.

[To be continued.]

OF EASTER DAY.

NO one can doubt, that in, and from the time of the Apostles, there has always been celebrated an anniversary to commemorate the resurrection of Christ; the only dispute has been, what was the particular time, when the Festival should be kept.

In the primitive times, on this day, the Christians of all Churches used to meet one another with this morning salutation, *Christ is risen*; to which the person saluted answered, *Christ is risen, indeed*; or else thus, *and hath appeared unto Simon*, Luke xxiv. 34. which custom is still retained in the Greek Church. Our Church, supposing the same eagerness for the joyful news amongst us, begins, as soon as the Absolution is over, and we are rendered fit for rejoicing, her office of praise with anthems, proper to the day, encouraging her members to call upon one another, *to keep the feast, for that Christ, our Passover, is sacrificed for us, and is also risen from the dead, and become the first fruits of them that slept*.

The psalms for the morning service, are ii, lvii, and cxi. The first of these was composed by David, upon his being triumphantly settled in his kingdom, after the opposition made by his enemies. It is also a prophetic representation (and so the Jews themselves confess) of the Messiah's inauguration in his regal and sacerdotal office, after he had been persecuted and crucified. The 57th psalm was occasioned by David being delivered from Saul; and, in a mystical sense, it contains Christ's triumph over Death and Hell. The last

psalm is a thanksgiving for the marvellous work of our redemption, of which the resurrection of Christ is the chief.

The psalms for the evening service are cxlij, cxiv, and cxviii. The first was designed to set forth the admirable Providence of God, which was never more discernable, than in the great work of our redemption. The second is a thanksgiving for the deliverance of Israel out of Egypt; an event which has ever been considered as typical of our deliverance from Death and Hell. The last is supposed to have been composed, on David's being in undisturbed possession of his kingdom, and after the ark was brought into Jerusalem; it was secondarily intended to prefigure our Saviour's resurrection.

The first lessons, for the morning and evening service, contain an account of the Passover, and the deliverance of the Israelites from Egypt; the one prefiguring Christ, who is our passover; the other, as was before said, our deliverance from death and hell. The Gospel, and the second lesson for the evening, give us full evidence of Christ's resurrection; and the Epistle and second lesson for the morning, teach us, what use we should make of it.

The Collect, Epistle, and Gospel, are all very antient.

TO THE ADMIRERS OF WHAT IS CALLED

POPE'S UNIVERSAL PRAYER.

The poet says—

FATHER OF ALL, IN EV'RY AGE,
IN EV'RY CLIME ADOR'D,
BY SAINT, BY SAVAGE, AND BY SAGE,
JEHOVAH—JOVE—OR LORD!

BY this, the poet makes JEHOVAH, *Jove*, and *Lord* to be one and the same thing, and a matter of indifference to which of them divine honours are offered.—If so, it is all one whether a man be a saint, a savage, or a sage; whether we be worshippers of Him who created and governs all;—or of the idols of our own imagination or framing;—or of the sun, moon, stars, winds, rains and seasons;—or of leeks and onions—or even of deified lusts and passions.

GOD, a much higher authority than Mr. Pope says: (2 Com.)

I am the LORD thy GOD, thou shalt have none other gods before me. Thou shalt not make unto thyself any graven image, nor any likeness of any thing, that is in heaven above, or in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them; for I the LORD thy GOD am a jealous God, visiting the iniquity of the fathers upon the children; unto the third and forth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Exodus xx. 2.

Of the Jews who had despised this command, we read, 2 Kings, xvii. 15. They rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom JEHOVAH the LORD had charged them, that they should not do like them. And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and incantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. Therefore the LORD was very angry with Israel, and removed them out of his sight.

Of the Gentiles—and their apostacy from the true God, the Apostle of the Gentiles thus writes: Rom. i. 21. When they knew God they glorified him not as God; neither were thankful, but became vain in their imaginations; and their foolish heart was darkened. Professing to be wise they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore GOD also gave them up—to uncleanness, &c.

Verse 25.—Who changed the *truth* of GOD into a *lie*, and worshipped and served the *creature* more than the CREATOR, who is blessed for ever. Amen. For this cause God gave them up—to *vile affections*, &c.

Verse 28.—And even as they did not like to retain GOD in their knowledge, GOD gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of GOD, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

Verse 32.—Who, knowing the judgment of GOD, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

If it be all one, whether a saint worship JEHOVAH, a savage worship *Jove*—and a sage worship *Lord*, every one may chuse what he will worship, or whether he will worship any being at all. But this is impossible, for if a man acknowledges no superior, no *Deity*, of all idolators, he necessarily is the most idolatrous, he worships *himself*, and burns incense to his own *godship*.

If JEHOVAH, *Jove* and *Lord* be all one, or a matter of indifference which we chuse or refuse—how did Jehovah deal so severely with Solomon for going after *Ashtoreth*, the goddess of the Zidonians (1 Kings, xi. 5.) and after *Milcom*, the abomination of the Ammonites. And verse 7, for building an high place for *Chemosh*, the abomination of Moab, and a high place for *Molech*, the abomination of the children of Ammon, if no discrimination existed between the worshipping the true and false Gods?

If we add, Mr. Pope's—three gods, JEHOVAH, *Jove* and *Lord*, to the four now mentioned, viz. *Ashtoreth*, *Milcom*, *Chemosh*, *Molech*, to the thirty thousand gods of Greece, not forgetting the Saxon deities, from which the days of the week are called by their present English names—we shall have a *round number*;—but I will select one, to be the subject of this essay, as his *godship's* character will tend to place Mr. Pope's couplets in their genuine colours, and to shew their infidel tendency:—viz.—CHEMOSH.—

With reverence and holy fear we think of the incomprehensible name of the true God—and forbear to make remarks upon the incomprehensible I AM; whilst we take full liberty with *Chemosh* and Mr. Pope's—*Jove* and *Lord*.—As these names have an appropriate meaning, it may not be improper to ascertain what that is. Upon consulting our dictionaries, we find, that *Jove* or *Jupiter*, had *Zeus* for his name among the Greeks, derived from *zeo* to be hot—and hence by the addition of the word *pater* or father, the Latins called him *Jupiter*, by abridging *zeus-peter*; that is, the *heat-giving father*:—hence he was considered as the *anima mundi*, that is, the *soul of the world*, the principle of *heat*, *life*, *activity* and *vigour* to all things.

Mr. Pope's *Lord*, by a similar etymology appears to have a similar character or meaning. Plutarch informs us that the Persians worshipped the sun, under the Greek name *Kyros*, and the Hebrew names *Melek*, the king, and *Baal*, the ruler, regent or lord. These names imply *authority*; and *kyrios*, in English, *lord*, comes from the verb *kuro* to exist; for it was a heathen tenet that the same was *self-existent*. In addition to these, we place CHEMOSH, whose etymology, character, &c. will not a little explain and confirm the above.

“All things are full of *Jove*,” is a heathen maxim, universally believed. In Dryden's translation of Virgil's 4th Georgic, line 221, &c. we read thus:

For God the whole created mass inspires;
Through heaven and earth and ocean's depth he throws
His influence round, and kindles as he goes.
Hence flocks and herds, and men and beasts and fowls
With breath are quicken'd, and attract their souls.

And again, Æneid. vi. line 724, &c.

Know first, that heaven and earth's compacted frame,
And flowing waters, and the starry flame,
And both the radiant lights, one common soul
Inspires, and feeds, and animates the whole;

This active mind infus'd through all the space,
Unites and mingles with the mighty mass:
Hence men and beasts the breath of life obtain,
And birds of air and monsters of the main.
Th' ethereal vigour is in all the same,
And ev'ry soul is fill'd with equal flame.

Could a Moabite have read these verses, he would, we suppose, have allowed them to give no bad description of his god CHEMOSH; nor, on the same principles, could he have objected to the orthodox of Mr. Pope's creed, furnished him by the late Lord Bolinbroke, from the ancient sages of apostasy and materialism.

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul;
That, chang'd thro' all, and yet in all the same,
Great in the earth, as in th' ethereal frame,
Warms in the sun, refreshes in the breeze,
Glow's in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent. —POPE'S ESSAY.

Is it not shocking to see the beauties of language and poetry thus misapplied in dressing up the *abomination of the Moabites*, and in substituting CHEMOSH or the (PATER OMNIPOTENS fecundis imbribus ETHER, &c.) ALMIGHTY FATHER ETHER of Virgil, in the place of JEHOVAH; or at best in confounding JEHOVAH with the *fluid of the heavens*, which is merely his creature and servant, and was designed to declare his glory and shew forth his handy work to man?—Such, however, always has been, and ever will be the consequence of *slighting divine revelation*, and trusting in *human imagination*, whether our own or that of others.

Let Christians beware how they confound names with whose import they are not perfectly acquainted.—JEHOVAH—*Jove*—or *Lord* are a strange mixture: and if GOD gave up to a *reprobate mind* those persons in antient times, who worshipped other Gods than himself, let us take care, and even be jealous with a godly jealousy, lest we be imperceptibly drawn away from our allegiance to our GOD and SAVIOUR, either by *poetry, philosophy*, or the *devices* of man lying in wait to devour; and likewise be given up to a *reprobate mind to work all uncleanness with greediness*.—JEHOVAH is a GOD of purity, and without holiness no man can see and finally enjoy the glories of his presence—but CHEMOSH, or COMUS, the same as BAAL PHEGOR, required in his votaries *retelling and drunkenness, lascivious and obscene songs, and every sort of impurity that could be devised*.

We cannot here avoid remarking, and with regret we make the remark, that the death of the enterprising Capt. Cook, appears to be a remarkable instance, in modern times, of the divine interposition and jealousy, that God will not suffer even a tacit acknowledgement of any other object of adoration, no, not even the appearance of such an acknowledgment.—From the time that Capt. Cook permitted those Idolators of Owhyhee to initiate him into their religion, Providence seemed to frown upon him—a succession of cross accidents threatened him—and the fatal day which proved his last, prepared to rise upon him, with every unauspicious omen.

In a subsequent number, some more remarks on this subject will be presented to the public; against which, it is hoped, their novelty will be no real objection.

A PICTURE OF RELIGIOUS MELANCHOLY.

RELIGIOUS MELANCHOLY is the daughter of *Enthusiasm* and *Superstition*: She was nursed by her mother in the cell of a *Dominican* Convent, and her only food was bread and water. As the parents had no view for the daughter than the inheritance of immortality, she was never instructed in human learning; for it was a maxim with them that ignorance

the mother of devotion, and that enlightened reason serves only to cavil against the impulse of Heaven. From her mother, *Melancholy* inherited gloominess and fear; and from her father disordered and unequal passions, flights, raptures, and reveries. She spent her days in mortification, and her nights in terror; for she was taught to believe that her devotion would be acceptable to God, in proportion as it was distressful to herself. From that persuasion she passed the greater part of her life in penal austerities, but as she was the child of *Enthusiasm*, she was sometimes visited with a gleam of fanatic joy, which shone through the gloom of her cell, and during these intervals, she asserted that she was in Heaven. These intervals, however, as they were too powerful for a mortal mind, were very short, and very rare; her exhausted spirits were afterwards reduced to the lowest languor; and she, who the former moment was exulting in the ecstasies of Heaven, was now agast on the brink of hell.

Such was the life of *Religious Melancholy*, till the benevolent Father of mercies, pitying her undeserved miseries, and weary of her preposterous devotion, delivered the wretch from that life which she had received in vain.

A SHORT VOCABULARY,

GIVING THE SIGNIFICATION OF SOME OLD ENGLISH WORDS.

Concluded from page 77.

REBUKE. NOT only *severe reprehension*, but any manner of *hard or reproachful language*, Psalm lxxix. ver. 21. Also it implies *grace and sincere admonition*, the same as *reproof*.

SIMPLE. *Unmixed, plain*, without any *fraud or guile*, or *worldly policy*; like a child that hath no art or cunning to keep itself, and therefore is liable to be oppressed and over-reached by crafty and designing men. It is generally used in a good sense in the Psalms and New-Testament, viz. for *plain*, *undesigning men*; as *simpliciter* doth among the Latins, when applied to the tempers of men. But, whereas such persons are liable to be drawn into evil by designing and wicked men, it denotes sometimes those persons, who by this means are betrayed into sin, as Psalm iv. and a fault committed through this unwary, unsuspecting temper, is called *simplicity*, Psalm lxxix. ver. 5.

WHOLESOME. *Safe, comfortable, healthful*. We say wholesome food, air, law, counsel, &c. and mean the same as we do by the word *salutary*, Psalm xx. ver. 6.

WILINESS. *Cunning, guile, wiles*, Psalm x. ver. 2.

WORLD. *Age, time*, not the *earth or universe* only; thus in the doxology, *world without end*, that is, age or time without end or forever; the same as in the Latin *secula sæculorum*, that is, ages of ages; and in the Nicene Creed, *before all worlds*; that is, before all ages, or before time commenced. See Psalm xlv. ver. 18.

WORSHIP. *Majesty, dignity, excellency*, what deserves to be honoured, or is honoured:—that glory, excellency or power in God, to which we pay Divine honours or our devotions. And our Saxon ancestors used *worthiness* and *worship* as words of the same power and signification. The old translation uses this word, Psalm iii. ver. 3. and Psalm xcvi. ver. 6. and elsewhere, in this sense. But although by *worship* we commonly mean that honour which belongs to God; yet it frequently signifies the honour which is due to man; and the old translation retains the word in this sense, when it says that *God gives worship*; that is, honour and dignity “to them who lead a godly life,” Psalm lxxxiv. ver. 12. And in the last translation, this word is used in the same sense, St. Luke xiv. ver. 10. where it is said, that the humblest guest *shall have worship in the presence of those who sit at meat with him*. Who can then wonder that in the matrimonial office, the husband is taught to *worship* his wife, that is, to pay her all due respect?—For no one ever understood more by that expression, unless he was blinded by ignorance or prejudice. There is then an *honour, glory, worship, or dignity* in the Divine nature; and so there is, or may be, in men also. We must pay *honour, glory and worship* to God, in the highest sense of the word; and in a subordinate degree to men, if we may believe our Bible, which teaches us, *to render to God the things that are God's, and to men the things which belong to them*.

SACRED CRITICISM.

GENESE chap. xviii. ver. 1 and 2.—The seeming ambiguity in the 2nd verse will be entirely removed, if the nouns be put before and after their verbs, instead of the pronouns, thus—And Jehovah appeared unto Abraham, in the plains of Mamri; and Abraham sat in the tent door in the heat of the day. And Abraham lifted up his eyes and looked, and lo! **THREE MEN stood by JEHOVAN:* And when Abraham saw them, he ran to meet them from the tent door, and bowed himself toward the ground.

Psalm lxxxiv. verse 3.—Yea the sparrow hath found her an house,—and the swallow a nest for herself, where she may lay her young; even thine altars, O Lord of Hosts, my king and my God.

This is the Bible translation—and that in the Prayer Book is nearly the same; but according to either, the sentence is extremely difficult to be explained to one's satisfaction. If we suppose that any bird would chuse to build a nest or lay her young upon either of the altars of the Lord;—upon that of *burnt offerings*, where the sacred fire was kept burning day and night, or upon the *altar of incense*;—and that the officiating priests would suffer the altars to be defiled by such guests, we shall but involve the subject in multiplied and insuperable difficulties:—nor will the application of the text as prophetic of the future and desolated condition of the Temple, remove the difficulties and procure a fair and satisfactory explanation. When we consider the general import of the 34th psalm, and particularly the former part of it, as descriptive of David's vehement longing to attend the public worship of the Church from which he had for some time been driven, probably during Absalom's rebellion;—and to this add the consideration arising from our observing the natural affection of birds, and with how strong and anxious desire they long to return to their young, when absent from them;—the following translation, sanctioned by Noldius' Concordance of the Hebrew particles, will appear altogether natural, and in fact, require no commentary.—

Even as the sparrow, saith he, i. e. with the same joy and delight as the sparrow findeth her house, and the swallow (or wild pigeon, De ROR) her nest, where she hath laid (SISTE) her young, so should I find thine altars, O Lord of Hosts, my King and my God.—The justness and beauty of the simile employed by the Psalmist, and the correspondence of the text thus rendered, with the other parts of the psalm, will appear, we trust, obvious to the reader, and prove a satisfactory illustration of this portion of sacred scripture.

* “He (Abraham) desired not only to adore, but to entertain JEHOVAN in TRINITY.”—Legantine Canons at Cealcythes in Wales, A. D. 785. Johnson's Collection from the Saxon Chronicle, Can. 18.

With this the Abyssinian Creed accords, which is drawn up in the very terms of the Old Testament and evidently refers to the Cherubim.

In the name of our Lord Jesus Christ, Amen, “We believe in the Name of the Holy Trinity, Father, Son and Holy Ghost; Who are one Lord and three Names, one Divinity and three Faces, though but one similitude; and are an equal conjunction in persons; equal (I say) in Divinity; one Kingdom, one Thronē, one Word, one Spirit, &c.”—See an account of the Abyssinian religion, by Zaga Zaba, Ambassador from the King of Ethiopia to the King of France, about the year 1355, from Geddes' Hist. p. 81.

A SUCCINCT HISTORY OF BAPTISM,

AS CELEBRATED BY THE PRIMITIVE CHURCH.

CHAP. 3d.—Of the primitive form of Baptism; and of those who altered or corrupted it.

THE form of words anciently used in baptism was expressive of every person in the Trinity, according to our Lord's command. The author of the travels of St. Peter says, “Men are baptized under the appellation of the triple mystery, and by invoking the name of the blessed Trinity.”—Tertulian refers this to the institution of Christ, “who, (says he) appointed him-

tism to be administered, not in the name of one, but three ; Father, Son, and " Holy Ghost. Therefore we are immersed not once, but thrice ;—once at the " mention of each name." Cyprian derives this practice likewise from the same institution, and argues further against such heretics as baptized only in the name of Jesus Christ, from the same principle, that Christ called the nations to be baptized not into one person, but a complete and undivided Trinity. St. Augustine says, that baptism, in the name of each person in the Trinity, was the Catholic custom, down from the time of its institution by our Lord.

The Apostolic canons order every bishop and presbyter, baptizing any other way than in the name of the Father, Son and Holy Ghost, to be deposed.—Athanasius declares baptism administered in any other form to be *void*, and the person baptized to be *uninitiated*. Didimus of Alexandria, and Idacius Clarus assert *that baptism to be imperfect and insufficient for the remission of sins, in which any person of the Trinity was omitted*. Basil has a whole chapter to the same purpose. And whereas some had urged, that in several places of scripture, baptism was said to be given in the name of Christ only ;—he answers, that " in all those places, though the name of Christ only was mentioned, yet the whole Trinity was understood." Many other testimonies might be added ; but the following decree of Pope Vigilius (about the year 540 A. D.) sufficiently shews both the practice of the Church, and the severity of her censures against offenders in this case ;—" If any bishop or presbyter baptize " not according to the command of the Lord, *in the name of the Father, and " of the Son, and of the Holy Ghost*, but in one person of the Trinity, or in " two ; or in three Fathers, or in three Sons, or in three Comforters, let him " be cast out of the Church of God."

As sects grew and multiplied in the Church, innovations were made, and though the greater part of them retained the old form of the Church, some varied from it. The *Tritheists*, instead of three divine persons in the Trinity, under the economy of the Father, Son, and Holy Spirit ; brought in three collateral, co-ordinate, and self-originating beings ; making them three absolute and independent principles, without any relation, or unity in plurality. Hence they made a change in the form of baptism ;—baptizing in the name of three unoriginated principles, as we learn from the apostolical canons, by which their baptism is condemned.

Menander also, a disciple of Simon Magus, to all his master's heresies added this of his own, " that no one could be saved, except he were baptized in his name." Irenæus and Epiphanius tell us, that he had assumed the title of the Messiah, and taught that he was the person sent of God for the salvation of men, and to gather a Church by mysteries of his own appointment, &c. And Tertullian says, that he promised to his proselytes, that all who received baptism in *his name*, should be immortal, incorruptible, and have the benefit of an immediate resurrection. But this heresy soon came to nothing, leaving its name only behind it.

Montanus, the founder of the sect of the Montanists or Cataphrygians, asserting that he was the Holy Ghost, and annexing to himself two females, Priscilla and Maximilla, under the name of prophetesses, took upon him to write a gospel. Accordingly his followers administered baptism in the name of *Father, Son, and Montanus or Priscilla*, and they sometimes used Maximilla, for the Holy Ghost. The opinion of the Montanists is thus expressed by Jerome : " God at first intended to save the world by Moses and the Prophets ; but because he could not effect his design that way, he assumed the " body of a Virgin, and preached in Christ, under the species of a Son, and " suffered death for our sakes : And because, by these two degrees he could not " save the world ; at last he descended, by the Holy Ghost, into Montanus, " Priscilla, and Maximilla, and made Montanus (who was an eunuch) have " that plenitude of prophecy which St. Paul himself did not pretend to have."

The Marcosians, or Marcites, were derived from one Marcus, a sorcerer, who taught his disciples to baptize in the name of the *unknown Father of all things* ; in the name of *Truth the Mother of all things* ; and in *Jesus*, who descended for the union and redemption and communion of these powers.

The Paulianists also denied the divinity of Christ, and consequently were innovators upon baptism ; and the council of Nice forbade the receiving them

into the Church without a new baptism. What their form was is not known.

Another sort of Sectarists used this form ; " I baptize thee into the death of Christ." But this practice also was censured by the apostolic canons ; for our Lord did not say, " baptize into my death ;" but, *go teach (disciple) all nations, baptizing them in the name of the Father, &c.* St. Paul, indeed, speaks of being baptized into the death of Christ : but then this implies no new form of baptism. No other form was ever thought lawful but that administered in the name of the tri-une God, according to the command of Christ. And the apostle is not speaking of the manner of baptizing, but of Christ's death ; and our conforming to it, as signified in baptism, where it would not have been proper to have said, " as many of us as have been baptized in the name of the Father or the Holy Ghost, have been baptized into his death," and, therefore, the apostle, in prudence, omitted them in that place ; it being improper to mention either *Father or Holy Ghost*, where he was speaking of death, which belonged only to Christ incarnate. However, Eunomius, the Arian, adopted this irregular practice ; and because he denied the divinity of the Son and *Holy Ghost*, baptized only into the death of Christ. The Anomians (another branch of the Eunomian heresy) baptized in the name of the uncreated God, the name of the created God, and the name of the sanctifying Spirit created by the created Son.

Thus every heresy innovated upon the evangelical form of baptism—while the Church held fast her Lord's form of sound words ; and taught her children the doctrine of one faith, one God, Trinity in unity, one Father, one Son, one Holy Spirit, one Baptism for the remission of sins and the aid of divine grace.

[To be continued.]

SOME QUESTIONS ANSWERED RESPECTING THE SABBATH,

QUEST. 1st.—IN what degree is the fourth commandment formerly delivered to the Jews, to be now considered as obligatory upon Christians?

ANSW.—Its obligation on Christians is in the same degree, as on the Jews, though in somewhat a different manner.

In the same degree, because the reason whereby it is enforced upon the Jews, and upon which it was originally instituted, and generally observed by believers from Adam to Moses, extends to Christians no less than to Israelites. Christians are bound to acknowledge JEHOVAH for the maker of heaven and earth, no less than they, and equally with them need a constant memento of that rest, (Gr. Sabbatismos) or *Sabbatism which remaineth for the people of God, and to them only*. Jehovah is equally the sanctifier of Jews and Christians, and the obligation upon them is equal, to remember the Sabbath day to keep it holy—for he hath said—*I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctifies them.* Ezek. xx. 12. Again, verse 20—*Hallow my Sabbaths ; and they shall be a sign between me and you, that ye may know that I am the Lord your God.* But the fourth commandment obliges Christians in a different manner from what it did the Israelites. The seventh-day Sabbath is in one view of it, as St. Paul expressly teaches, Col. ii. 16, 17. a shadow or delineation of good things to come, and as such, the observance of it was not to be urged upon Gentile Christians. It prefigured Christ's resting in the grave during the whole of that day, and to observe that particular seventh, or Jewish Sabbath, as matter of religious obligation after Christ's death and resurrection, was in effect denying that Christ had thus completed the type, had rested in the grave for us, and by consequence denying that he was risen again. For as the apostle speaks concerning circumcision, Gal. v. 2. *If ye be circumcised Christ shall profit you nothing.* So an apostolical father, Ignatius, the disciple of St. John, having declared, that if we still continue to live according to the Jewish law, we confess ourselves not to have received grace ; and he presently after instances the Jewish Sabbath, as one of the ancient things, which Christians are not bound to observe.—*Epist. ad Magnes. S. 8, 9.*

What then shall we do?—Shall we keep the Sabbath, or shall we not?—In this enquiry a divine direction is necessary—and that we have it, I trust will appear evident if we attend to the subsequent chain of reasoning.

The patriarchal or Jewish Sabbath, so far as it is *merely typical*, and *already fulfilled in Christ*, is abolished, as St. Paul hath taught us. It was the *seventh day*, even that *particular day* of the week, on which Christ *rested* in the grave. The *substance* then being come, the *shadow* is done away. This *particular day* is no longer a Sabbath to Christians. But *one day in seven*, one day of holy rest after six of worldly labour, is still to be observed by them. For, behold the manifold wisdom of God! As the first Sabbath was instituted in commemoration of *God's entering into his rest*, after having finished the *material heavens and earth*, so, when *God manifests in the flesh*, who renewed the world and *created new heavens and a new earth*, (see Isa. lvi. 17. 2 Cor. v. 17.) had completed the greater work of our redemption, by rising from the dead, and so *entering into his rest*, he appointed the day on which he rose, even the *first day of the week*, to be thenceforward observed by his disciples in commemoration not only of the *creation*—of the *creation I say*, for the reason of the *fourth commandment still remained in full force*, Exod. xxi. 11.—But also of our being *created or begotten again* by his resurrection, and of that *glorious rest* into which he then entered, as our forerunner and captain.

If it be demanded, how we know this to be the *appointment of Christ*?—I answer, by the practice of the *inspired apostles*, and of the first Christians under their *direction*. After Christ's resurrection we hear no more of their observing the *Jewish Sabbath*. But Acts xx. 7. we find them assembled on the *first day of the week*, to commemorate their blessed Redeemer in breaking of bread and in prayers, and that St. Paul then preached to them. An apostolical precept for the religious observation of the *first day of the week* is plainly implied, 1 Cor. i. 2. Some years after, this day from its sanctification by the resurrection of Christ, and from the constant practice of the first Christians in keeping it holy, is called by St. John, (Rev. i. 1.) *the Lord's day*;—and under this name it was afterwards *universally known* and observed both in the *Greek and Latin Church*.

And are Christians less obliged to keep this day *holy to the Lord*, than the Israelites were their Sabbath?—Have we not the *very same reason* to sanctify *one day in seven*, as they had, with this strong additional motive, that we therein commemorate the actual *completion* of our redemption by the resurrection of our blessed Redeemer?—But if we have the same, yea stronger *reasons* for observing the Christian Sabbath, than the *Israelites* of old had for observing theirs, doubtless we are obliged to *keep it holy in as great a degree*. *Thou shalt not do any work* saith the law, *thou and thy son*, &c.—If it be asked, what is here meant by any work?—The answer is:—such works as carrying burdens, Jer. xvii. 22. treading wine-presses, carrying sheaves of corn, leading cattle, buying and selling of wares, and victuals, Neh. xiii. 15 and 17. or in short, following any of our worldly employments, doing our own ways, finding our own pleasures, or speaking our own words, Isaiah lviii. 13.

But works of *purity*, Mat. xii. 5. John vii. 32, 23. Of *charity*, Mat. xii. 12. and real necessity, Mat. xii. 1, 7, 11. Luke xiii. 15. were never forbidden to the *Israelites* on the Sabbath day, nor are they to *Christians*. *For the sabbath was made for man, and not man for the sabbath*, Mark ii. 27.

QUEST. 2d.—Are not Mechanics and Merchants, who *pay attention to business all the week*, and who go to Church on *Sunday morning*, at liberty to spend the afternoon, in *taking a walk, riding-out, visiting and junketing*? Or is it their duty to attend divine service in the afternoon likewise, and also to improve their leisure time on that day in reading the scriptures, and instructing their families?

To this query, I shall answer, by proposing a few other questions, to which every unprejudiced person may give a ready answer.

Is not *Sunday afternoon* a part of the day commonly called Sunday, or the Lord's day?—Are not taking walks, riding-out, visiting, and junketing, very striking instances of what the prophet calls *doing their own ways*; *finding their own pleasures*, and *speaking their own words*?—Can they who want such diversions on the Lord's day, be properly said to *call the Sabbath a day*?

*high? Or they who use them, to honour it? Is it not the duty of mechanics and merchants as well as of others, to search the scriptures, to have the word of Christ dwell in them richly; and to bring up their children in the nurture and admonition of the Lord? Or by what declarations in holy scripture are mechanics and merchants, that is, one half of mankind exempted from these obligations?—Can they employ part of the Lord's day better than in the duties just mentioned?—And, are not mechanics and merchants who have their time and thoughts much engrossed by the cares of this world, *all the week*, under peculiar obligations to attend to the *one thing needful* on the Lord's day?—See Amos viii. 5.*

QUEST. 3d.—Would it not be an acceptable piece of service to the community, if some one would draw up, as concisely as possible, all the supposable arguments which those who disregard the Sabbath, can make use of, in defence of such a conduct?

ANSW.—Possibly there are many in the community, who would be pleased to see a collection of excuses, however weak for their open profaneness and impiety. But, I think the task proposed would be an endless, and at best, an useless and absurd labour. Who can enumerate all the supposable pretences, under which men, according to their different circumstances, may elude, not only from others, but from themselves, their guilt in profaning the Lord's day?—And if, as hath been sufficiently proved, all Christians are bound by the law of God and its awful sanctions, to observe the Lord's day as a Sabbath; and no works but those of piety, charity, and real necessity, are to be done thereon; then we may safely say, we must, as we value our souls, reject all arguments that can be brought on the other side of the question, because no arguments whatever, which men may now use in defence of Sabbath-breaking, will be sufficient to excuse them at the judgment-seat of Christ. For he hath already assured us, Luke xii. 47, 48. that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall, (notwithstanding any arguments or pretences he may make use of) be beaten with stripes. For unto whomsoever much is given, of him much shall be required.

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

As the letter of Pliny to Trajan, and the answer to it, concerning the primitive Christians, are such a testimony in favour of our holy profession as deserves universal attention, their appearing in your next, will be highly acceptable to all your readers, and particularly so to, &c. R. S.

EPISTLE XCVII.

PLINY TO TRAJAN.

IT is, sir, a rule which I prescribe to myself to consult you upon all difficult occasions. For who can better direct my doubts, or instruct my ignorance? I have never been present at the resolutions taken concerning the Christians; therefore, I know not for what causes, or how far they may be objects of punishment; or to what degree our complaints may be carried on against them. Nor have I hesitated a little in considering, whether the difference of ages should not make some variation in our procedures, or whether the weaker and more robust, should be equally punished?—Are those who repent, to be pardoned?—Or is it to no purpose to renounce Christianity, after having once professed it?—Must they be punished for the name, although otherwise innocent?—Or is the name itself so flagitious as to be punishable?—In the mean time, I have pursued this method with those Christians, who, as such, have been brought before me. I have asked them, if they were Christians; and to those, who have avowed the profession, I have put the same question a second and a third time, and have enforced it by threats of punishment. When they have persevered, I have put my threats in execution. For I did not in the least doubt, that whatever their confession might be, their audacious behav-

four, and immoveable obstinacy required absolute punishment. Some, who were infected with the same kind of madness, but were *Roman citizens*, have been reserved by me to be sent to *Rome*.

Soon afterwards the crime, as it often happens, by being pursued, became more diffusive, and a variety of matters of fact were specified to me. An information without a name was put into my hands, containing a list of many persons, who deny, that they are or ever were Christians; for repeating the form of invocation after me, they called upon the gods; and offered incense, and made libations to your image, which upon this occasion I had ordered to be brought out with the statutes of our deities; and they uttered imprecations against *Christ*, to which no true Christians, as they affirm, can be compelled by any punishment whatever. I thought it best therefore to release them.

Others of them, who were named to me by an informer, have said, that they were Christians, and have immediately afterwards denied it, by confessing, that they had been of that persuasion, but had now entirely renounced the error; some three years, some more, and some even above twenty years. All these worshipped your image, and the images of the gods; and they even vented imprecations against *CHRIST*. They affirmed that the sum total of their fault, or of their error, consisted in assembling upon a certain stated day before it was light, to sing alternately among themselves hymns to *CHRIST*, as to a God; binding themselves by oath, not to be guilty of any wickedness; not to steal, nor to rob; not to commit adultery, nor break their faith when plighted; nor to deny the deposits in their hands, whenever called upon to restore them. These ceremonies performed, they usually departed, and came together again to take a repast, the meat of which was innocent, and eaten in common: but they had desisted from this custom since my edict wherein, by your commands, I had prohibited all public assemblies.

From these circumstances, I thought it the more necessary to try to gain the truth even by torture, from two women,* who were said to officiate at their worship. But I could discover only an obstinate kind of superstition, carried to great excess. And therefore postponing any resolution of my own, I have waited the result of your judgment. To me, an affair of this sort, seems worthy of your consideration, principally from the multitude involved in the danger. For many persons of all ages, of all degrees, and of both sexes, are already, and will be constantly brought into danger by these accusations. Nor is this superstitious contagion confined only to the cities; it spreads itself through the villages and country. As yet, I think it may be stopped and corrected. It is very certain, that the temples, which were almost deserted, now begin to fill again;—and the sacred rites, which have been a long time neglected, are again performed. The victims, which hitherto had few purchasers, are now sold every where. From hence, we may easily infer, what numbers of people might be reclaimed if there was a proper allowance made for repentance.

* Probably these were deaconesses.

EPISTLE XCVIII.

TRAJAN TO PLINY.

YOU have exactly pursued the method, which you ought, my *SECUNDUS*, in examining the several causes of those persons, who, as Christians, were brought before you. For in an affair of this general nature, it is impossible to lay down any settled form. The Christians need not to be sought after. If they are brought into your presence and convicted, they must be punished; but with this reservation, that if any one of them has denied himself to be a Christian, and makes his assertion manifest by an invocation to our Gods, although he may have been suspected before, his repentance must entitle him to a pardon. But anonymous informations ought not to have the least weight against any crime whatever. They would not only be of dangerous consequence, but are absolutely against the maxim of my government.

Observations.

The letter from **PLINY** to **TRAJAN** is mentioned by the generality of authors, who have written historically of the Christian Church. It is an ancient and undoubted accord of that excellent system of morals, which the primitive Christians bound themselves by oath to observe:—morals, that tended to the good of society in general, and to the happiness of every particular state. The Christians were at this time become very numerous. They had undergone a severe persecution in the beginning of **TRAJAN**'s reign, and **PLINY** judiciously remarks, that persecutions tend rather to increase, than to destroy the objects, which they pursue.

The ingenious Mr. Melmouth observes upon this letter, that it is esteemed as almost the only genuine monument of ecclesiastical antiquity, relating to the times immediately succeeding the Apostles, it being written at most not above forty years after the death of St. Paul. It was preserved by the Christians themselves, as a clear and unsuspicious evidence of the purity of their doctrines; and is frequently appealed to by the early writers of the Church against the calumnies of their adversaries.

CONTENTMENT.

HAIL gentle guest!—what mortal tongue can tell,
Under what roof below, thou deign'st to dwell;
What peaceful heart, is with thy presence blest,
And in what bosom does the stranger rest.

Where sweet contentment, lovely maid, appears,
All nature round a pleasing aspect wears:
But if she hide her face—where'er we go,
This world's a joyless wilderness of woe.

'Tis not in sordid riches, to give rest;
Or flattering titles, to make mortals blest;
They may augment (but not assuage) our grief,
'Tis sweet content alone, can give relief.

Where then can man this precious jewel find,
To sooth his cares and ease his anxious mind;
Some courteous Angel, kindly stoop and tell,
Where sweet content, that charming maid does dwell.

Is she confined to the realms above—
Those peaceful regions of immortal love?
Where balmy odours breathe o'er all the plain;
And peace, and sweet content, for ever reign:—

She has been known in this forlorn retreat,
Within a mortal's breast, to take her seat;
Witness a Paul,—who wheresoe'er he went,
In every state, was blest with sweet content,

The guilty throng, her friendship court in vain,
She mocks their suit, and treats them with disdain;
In holy, humble, virtuous hearts alone,
Does sweet contentment raise her quiet throne.

There she maintains her mild and gentle sway,
And drives distracting cares and fears away;
All murmurs cease, all sorrows are suppress,
Where calm contentment reigns within the breast.

O sweet content! what rare delights are thine,
Fair miniature of happiness divine;
Propitious, pleasing, Heaven-descended guest;
Who only with the virtuous few can rest.

May thy kind influence smoothe my path of life,
Still, calm, and peaceful, free from noisy strife;
Be virtue, sweet content, and friendship, mine;
I at my humble lot will ne'er repine.

A HYMN.

THE LIGHT OF FAITH.

ARISE on my benighted mind,
O mighty Saviour of mankind,
Arise, enlighten all within,
And chase away the mists of sin.

Thou art that sun who day-light brings,
When ris'n with healing on thy wings;
The wretched world, without thy light,
Had grop'd in universal night.

What tree without that genial ray
Can shoot—or what produce the day!
So without thee, what virtue shine,
Or grace, without thy aid divine.

Arise, O day-star, on my heart,
And make the night of sin depart;
Allay the raging of my will,
And bid that troubled sea be still.

Thou art that universal light,
Who shin'st on all with radiance bright;
Yet men, alas! perversely blind,
Shut out this day-light from their mind.

Lord! touch my heart: may I believe!
And then I shall "my sight receive."
The sight of faith, by which I stay
Rejoice in everlasting day.

THOUGHTS ON VARIOUS SUBJECTS.

* THE MOST WRETCHED STATE OF MAN.

IN a conference held between some Greek and Indian philosophers, in the presence of Chosroes, King of Persia, the following question was proposed for solution:—"What is the most wretched state in which a man can find himself in this world?"—A Greek philosopher said it was to pass a feeble old age in the midst of extreme poverty.—An Indian asserted that it was to suffer sickness of the body accompanied by pain of the mind.—As for me, said the vizir Buzurgemhir, I think that the greatest of miseries a man can experience in this world, is to see himself near the close of his life without having practised virtue.—The opinion received the general approbation of this assembly of sages, and Chosroes ordered that it should be engraved on a marble table, and fixed up in the principal square of Ispahan, to offer to the people a subject of meditation, and remain an eternal lesson of wisdom.—Time, which devours all things, has destroyed this tablet; and in Persia, as with us, it is forgotten that the greatest of miseries in this world is to approach the close of life without having practised virtue.

"NO man (saith Lord Bacon) can be so straitened and oppressed with business and an active course of life, but he may have many vacant times of business." The question is, how those shall be filled up: with study and contemplation, or with sensuality and pleasure?—A man may be out of his bed for sixteen of the twenty four hours: what might not be done in that time?

EVERY man has a certain manner and character in writing, and speaking, which he spoils by a too close and servile imitation of another; as Bishop Fenton, an imitator of Bishop Andrews, observed, "I had almost marred my own natural trot, by endeavouring to imitate his artificial amble."

OBITUARY.

DIED, at Oxford, on the 2nd of August, instant, JOHN WURSTER, Esq. in the 85th year of his age.—As a man he was extensively known: Philanthropy was a conspicuous trait in his character; the poor and needy found relief from his bountiful board. In early life he put on the Christian, and had been a communicant in the Church for almost sixty years; in a peculiar manner, in him, were united Christian faith and practice. Like a shock of corn fully ripe, he was gathered to his fathers, leaving a joyful hope of a glorious immortality, through Jesus Christ.—At the time of interment, a well adapted sermon was delivered by the Rev. Mr. Todd, of Huntington, from Philippians iii. 20, 21, to a numerous audience, who, together with his children and near relatives, by their decent Christian deportment, bespoke their deep sense that venerable father had fallen in Israel.

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DIRECTIONS

FOR A DEVOUT AND DECENT BEHAVIOUR IN THE
PUBLIC WORSHIP OF GOD.

CONCLUDED.

WHEN God's word is reading in either of the chapters, whether of the Old or New Testament, receive it not as the word of men, but, as it is in truth, the word of God, *which effectually worketh in them that believe.* 1 Thess. ii. 13. And therefore hearken to it with the same attention, reverence, and faith, as you would have done, if you had stood by Mount *Sinai*, when God proclaimed the Law, or by our Saviour's side, when he published the Gospel. But remember also that you hear in order to practise; and *be ye doers of the word, and not hearers only, deceiving your own selves.* James i. 22. Observe in those parts of Scripture that are read to you, what sins Almighty God there warns you against; what duties He there requires you to perform; what doctrines He there teaches you; and be sure that when you go home, you think of them, and live accordingly.

As soon as the *first lesson* is read, and again after the *second*, *Hymns after* we renew our devout praises to God, in certain *Hymns* appointed *the Lessons* for that purpose. And then with one heart and voice we all repeat the *Apostle's Creed*, or that which is commonly called *The Creed*. *Nicene Creed*, to signify and declare our assent to, and firm belief of the whole Scriptures, but especially of the Gospel of Christ. Many ignorant people seem to take the Creed to be a Prayer, and repeat it as such, which is a very gross mistake. It is not a prayer, but only a solemn acknowledgement and profession of our faith, or what we do believe as Christians. And by repeating it, here, we do in the face of the congregation, profess ourselves to continue in the number of Christ's disciples; and that as we were at first baptized, so we still believe in the name of the Father, Son, and Holy Ghost, One God, blessed for ever. And this also we do *standing*, to signify our readiness to defend this faith to the utmost of our power, against all opposition whatsoever. Be sure, therefore, that you really believe every article as you pronounce it, that you be not found dissemblers and hypocrites in the sight of God: and when you stand up to repeat the Creed, let it be your serious purpose to continue in that good profession, and to stand by it, *and hold it fast without wavering*, (Heb. x. 23.) under all persecutions, if you shall be called at any time to suffer for it.

The next thing we do, is to make known our wants, and present our petitions unto God. But seeing that neither minister, nor people can possibly do it aright without the grace and assistance of God himself; the minister first prays for his special presence with the people, saying, *The Lord be with you*; and they put up the same petition for the minister, answering him, *And with thy Spirit*. Upon which they all immediately adore God, and by turns lift up their hearts to him, striving, as it were, to outvie each other in prevailing with the Almighty to pour down his

*The Prayers
or Collects.*

*Preparation
thereto.*

*Short Ejaculations,
or
Petitions.*

blessings upon us. Then, in an humble and solemn manner we join together in petitioning the divine Majesty for his grace and favour, his defence and protection, his mercy and blessings, for ourselves, for all in civil authority, for the Church, and for all mankind. This we ordinarily do in the *Collects* appointed for that purpose; but upon *Wednesday, Friday, and the Lord's Day morning; we do use the Litany; and in such a Litany as comprehends all and every thing that we need to desire of Almighty God, either for ourselves or others.*

While these Prayers are reading, we ought devoutly to continue upon our knees; not sitting, or in any other slothful posture as too many profanely and irreverently do. See, therefore, that as you come to Church to pray to God, you do it in that awful, lowly, and solemn manner, which becomes creatures, when you speak to your great and Almighty Creator. And although you ought not to repeat the prayers aloud, to the disturbance of other people, yet you must repeat them in your hearts; your minds accompanying the minister from one prayer to another, and from one part of each prayer to the other, all along with affections suitable to the matter sounding in your ears; humbly adoring and praising God, according to the names, proprieties, and works which were attributed to Him at the beginning of each prayer; earnestly desiring the good things which were asked of Him in the body of it for yourselves or others; and stedfastly believing in the merits and intercession of Jesus Christ for your obtaining of them, when He is named, as He is at the end of every prayer, except that of St. *Chrysostom*, because that is directed immediately to Christ himself. At the conclusion of every *Collect* also, you are to testify your sincere joining in it; and your earnest desire of a share in the blessings prayed for, by a solemn *Amen*, which signifies, *So be it*; or, *Thus I heartily pray God that it may be*. But in the *Litany*, the like assent is signified by the answers which the people are directed to make in their proper places; as, *Good Lord, deliver us*; that is, from all those sins, or other evils, which the minister has just before mentioned: *We beseech thee to hear us, good Lord*; that is, to grant those blessings which the minister has just now recommended to our desires. By these we do expressly; and more at large, make the several petitions recited before by the minister, our own petitions and requests to God.

And having thus in the *Collects* or *Litany* prayed for all necessary blessings for ourselves and others; it is but fit we should praise Him also for those mercies we have already received; and give thanks, not only in behalf of ourselves, but according to the Apostle's direction, for all mankind; which we do, toward the end of the service, in the general thanksgiving. Here, if we have any special or particular mercy to bless God for, on our own account, let us gratefully remember it, and secretly in our own hearts return our praises for it, when we come to that passage, *Thy goodness, and loving-kindness, to us, and to all men*. But let us stir up ourselves to the utmost fervency that is possible, when we praise Him for his *inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory*. For as these are the greatest blessings He could bestow upon us, the thankful acknowledgment of them is one of the chief ends of our coming together thus in Christian assemblies. And let us not only heartily pray, but sincerely resolve and endeavour to show our sense of these, as of all God's other mercies, by our holy and obedient lives.

After this general thanksgiving, we have the prayer of St. *Chrysostom*; and then the minister alone concludes with *The Grace of our Lord Jesus Christ, &c.* In which prayer is comprehended all we have desired, or can desire, to make us completely happy, both now and for ever. And with this our common daily service ends.

But upon *Sundays* and *Holidays*, we proceed to the *Communion Service*; to that part of it at least which our Church enjoins to be used on such days; though there be no actual communion. Now in the prayers here, the same temper and devotion are to govern us, as in those before put up; the same reverence and attention, when the *Epistles* and *Gospels* are read, as when the other Scriptures (the *first* and *second* Les-

ness) etc. But what is most particular in this service is, that the *Ten Commandments* are solemnly read by the minister; and to express the greater authority, as pronouncing them in the name of God, he does it *standing*. The congregation in the mean time is to continue *kneeling*; not that the Commandments are a prayer, (as some weak people fancy them to be; nor are they to be repeated after the minister, as many ignorant do) but because it is with a peculiar reverence that we ought to hear this awful declaration and Summary of God's Will, and of our duty, in the very words of God himself, and because that at the end of each Commandment, our Church has piously directed us to beg the mercy of God, in pardoning what we have been guilty of against the rule of that Commandment, and his grace to keep it better for the future, in these words, *Lord have mercy upon us, and incline our hearts to keep this Law*; which being a prayer, ought to be humbly offered upon our knees. Be very serious therefore when the Commandments are read; and think, as the minister goes along in every one of them, whether you have not offended God, by Thought, Word or Deed, in something contrary to that Commandment, (for *in many things we all offend*, as the Apostle tells us, James iii. 2.) And accordingly, when audibly you join with the rest of the congregation in that short prayer which follows each, beg pardon of God with a deep and true repentance; and whether your conscience accuse you or not, be serious and in earnest, when you beg of God to *incline your heart to keep that article of his law*, and to *write the whole upon it more effectually*.

Whenever there is a Sermon delivered, you should hear it with meekness and reverence, earnestly begging God, that you may both perceive and know what things to do, and also may have grace and power faithfully to fulfil the same.

This part of the service concludes with a *blessing*, (to be pronounced by the Minister alone, and not to be repeated after him) which is in these words: *the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.* Amen. *The blessing at the end of the Communion Service.*

After the blessing, it may be fit to continue still for some time upon your knees, humbly beseeching Almighty God to pardon what he has seen amidst you since you came into his presence; and graciously to hear the prayers, and to accept of the praises which you have now offered up to Him, through the merits of Jesus Christ our only Mediator and Advocate.

OF THE MONDAY AND TUESDAY IN EASTER WEEK.

THE solemnization of Easter was, among the primitive Christians, prolonged for fifty days, up to Whitsuntide; during this whole time, all fasts were suspended; the ceremony of Baptism was universally performed, and, in token of a time of joy, prayers were repeated in the posture of standing, as on Sundays. As devotion abated, this long-extended feast was shortened. In our Church there is an appointment of Epistles, and Gospels, only for Monday and Tuesday; but there is a provision for the observance of the whole week, by a preface, in the Communion Office, which is suitable to the season, and is to be repeated for eight days successively.

The first lesson, for Monday morning, treats of God's sending the Israelites manna, or bread from Heaven. This was a type of our blessed Saviour, who was the bread of life, that came down from Heaven, of which whoever eateth, hath eternal life. The first lesson, for Monday evening, contains the history of vanquishing the Amalakites, by the holding up of Moses's hands; by which posture he put himself in the form of a cross, and typified the victory that Christians obtain over their spiritual enemies, by means of the cross of Christ. The striking also of the rock, from whence issued water, affords another type; for, in the same manner, our Saviour, when smitten upon the cross, gave forth that living water, of which whosoever drinketh shall never thirst.

which spiritual application, both of the manna and of the rock, is made by St. Paul, 1 Cor. x. 3, 4. The second lessons contain full testimony of our Saviour's resurrection; the first gives an historical account of it; the second relates the story of the lame man being restored to his feet, through faith in the name of Christ; which must be taken as an undeniable proof, that he was then alive.

The first lesson, for Tuesday morning, contains the Ten Commandments, which were communicated to the people by the ministry of Moses; wherein is prefigured our Saviour, who was to be a Prophet like unto him; and who was to bring down a new Law from Heaven, and more perfectly reveal the divine Will to man.

The first lesson, for the evening, represents Moses interceding for the children of Israel, for whom he desired even to die, and be blotted out of the book of life; thereby typifying Christ, who died, and was made a curse for us.—

The second lesson, for the morning, is a further evidence of our Saviour's resurrection; and, that for the evening, contains an argument, which proves, by his resurrection, the necessity of ours.

The Collects, Epistles, and Gospels, for these days, are the same as in the old Offices; only the Collect for Tuesday was, in king Edward's first prayer book, appointed for the second communion on Easter Day.

OF THE SUNDAYS AFTER EASTER.

ON the first Sunday after Easter, being the octave of Easter Day, there used to be a repetition of part of the service of Easter Day; and hence, this Sunday being celebrated, in like manner, as that feast, but in a lower degree, obtained the name of *Low Sunday*.

The Epistle of the day, is addressed to those newly baptized; Easter, and Whitsuntide, having been formerly (as has been before said) the seasons for baptizing. Both that, and the Gospel, were used, very anciently, on this day.

The other Sundays after Easter, were, as has been observed, all spent in joyful recollection of our Saviour's resurrection, and the promise of the Comforter; these make the principal subjects of all the Gospels, from Easter to Whitsuntide. The Epistles for the same period, attemper this joy, by repeated exhortations to the practice of duties, which alone are answerable to the profession of Christians. The Epistles, and Gospels, and all the Collects, (except the Collects for the 2d, and an alteration in the 4th), are all very ancient. The Gospel for the 5th Sunday, is peculiarly applicable, as it foretells our Saviour's ascension, and as it relates to the *Rogations*, which are performed on the three following days.

CHOICE DIVINITY!

Selected from the Westminster Catechism.

Question. *What are the Decrees of God?*

Answer. The *Decrees* of God are his eternal purpose, according to the council of his own will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

Q. *Did our first parents continue in the estate wherein they were created?*

A. Our first parents being left to the *freedom of their own will*, fell from the estate wherein they were created, by sinning against God.

Q. *What doth every sin deserve?*

A. Every sin deserves God's wrath and curse both in this life, and that which is to come.

Q. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. *What is the misery of that estate into which men fell?*

A. All mankind by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and the pains of hell forever.

Q. *Did God leave all mankind to perish in the estate of sin and misery?*

A. God having out of his mere good pleasure, from all eternity elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the state of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. *What is the chief end of man?*

A. Man's chief end is to glorify God and to enjoy him forever.

Q. *Who is the Redeemer of God's Elect?*

A. The only Redeemer of God's Elect, is the Lord Jesus Christ, who being, &c.

On these harmonious and edifying questions and answers, it is needless to make any remarks, for however gloomy their doctrine is, they, with sufficient clearness, speak their own meaning.

To this doctrine, Archbishop Laud was a zealous opponent, which made him so obnoxious to its advocates.—“What Archbishop Laud aimed at, was, “to keep out the high predestinarian notions from disturbing the peace of the Church. He saw clearly enough, and the example of the United Provinces was striking; that if the preachers were suffered to indulge the fashionable humour of lecturing upon the sublapsarian and supralapsarian schemes; upon the irrespective decrees of the Almighty; upon the absolute, unconditional election of some, and the absolute reprobation of others, with all the points necessarily connected with such gloomy and mysterious topics, *Puritanism* and *Antinomianism* would break in with a full tide.” [Orthodox Church. Mag.]

FOR THE CHURCHMAN'S MAGAZINE.

REMARKS

RESPECTING THE UNHAPPY FATE OF CAPT. COOK.

They grieved him with their hill-altars; and provoked him to displeasure with their images.

Psalm lxxviii. verse 59.

TO the illustrious navigator, Capt. Cook, I cordially lament that these words should be in any degree applicable; yet I am compelled to say, in his death I see the finger of God;—and that his shocking death, and his no less shocking dismemberment, seem to have been the wages of his suffering himself to receive an idolatrous name, and admission into an idolatrous religion.—In a former number, I presumed to publish some strictures upon Mr. Pope's notion, of its being a matter of indifference, whether we worship *JEHOVAH*, *Jove* or *Lord*;—and from this subject was naturally led to enquire, whether, in modern times, any instances of vindictive punishment for idolatrous apostasy are on historic record;—and immediately that of Capt. Cook presented itself as an instance full in point.

Mavor's Voyages, vol. 7. Capt. Cook's third voyage.—“Soon after the Resolution had got into her station, one of the priests of Owhyhee, named Koah, arrived. Being conducted into the cabin, he approached Capt. Cook with great veneration, and threw over his shoulders a piece of red cloth, which he had brought along with him. Then stepping a few paces back, he made an offering of a small pig, which he held in his hand, whilst he pronounced a discourse that lasted for a considerable time.”

This carries on the very face of it, every appearance of an initiatory ceremony—and in several instances bears a distant resemblance to the Jewish rite of circumcision, and the baptism of Christians.—The children of Jews as well as Christians at those times antiently received some additional honorary robes or garments. At this day the Greek Church practices the giving a white garment to every child or person at baptism, the priest pronouncing this form

words—"Receive this white robe, as the garment of thy regeneration, and keep it spotless, till the day of the coming of our Lord Jesus Christ, and verily thou shalt enter with him into the glory of the Father."—Hist. Gr. Ch.—In the colour of the *Christian garment*, and that of the *idolatrious swathe*, may clearly be distinguished the character of the different systems—the one a system of blood, and the other of love and good will to men.

It is uncertain whether the offering of a pig to Capt. Cook, was meant for him as a deity, or to be for a feast on the occasion, as all covenants of a religious nature among idolators were wont, time immemorial, to be ratified by killing and eating some animal which they esteemed sacred to their gods.—The *hog* was sacred to a great many gods of the idolatrous world, hence arose the necessity of such repeated and positive commands given by the true God to his Church of Israel, not to eat, nay, not to touch that desecrated animal.

"When this ceremony was over (adds the historian) Koah dined with Capt. Cook;—and in the evening, we landed at the beach, and were received by four men, who carried wands tipped with dog's hair, and marched before us, pronouncing with a loud voice a short sentence, in which we could only distinguish the word *ORONO*. The crowd which had been collected on the shore, retired at our approach, and not a person was to be seen, except a few lying *prostrate* on the ground, near the huts of the adjoining village."

It appears that among these idolators the name of Capt. Cook was abolished, and the name of *ORONO* substituted in its stead. From the prostrations which their priests after giving him this name, commanded the populace to make whenever he was among them, it is certain that it denoted something divine. *ORONO* and the Greek word for *heavens*, almost tempt one to hazard a conjecture, that they thought the Navigator was the God of the heavens; and in this conjecture, they gave as good tokens of skill in discovering divinities, as the people of one of the cities of highly polished Greece, who called Barnabas, Jupiter, and Paul, Mercury. But by the by, we may observe how—Barnabas and Paul avoided all divine honours—whilst our circumnavigator, accepted of them, without offering a single admonition "to quit those vanities, and worship only the living God."

"Before I proceed (continues our historian) to relate the *adoration* that was paid to Capt. Cook, and the peculiar ceremonies, with which he was received on this fatal island, it will be necessary to describe a *morai* or burial place, situated at the south side of the beach of Kakooa.

"It was a square solid pile of stones, about forty yards long; twenty broad, and fourteen in height. The top was flat and well paved, and surrounded by a wooden rail, on which were fixed the skulls of the captives sacrificed on the death of their chiefs. In the centre of the area, stood a ruinous old building of wood, connected with the rail on each side by a stone wall, which divided the whole space into two parts. On the side next the country, were five poles, upwards of twenty feet high, supporting an irregular kind of scaffolding; on the opposite side, towards the sea, stood two small houses, with a covered communication."

"We were conducted by Koah to the top of this pile, by an easy ascent.—At the entrance we saw two large wooden *images*, with features violently *distorted*, and a long piece of carved wood, of a *conical form*, inverted, rising from the top of their heads; the rest was without form, and wrapped round with *red cloth*. We were here met by a tall young man, with a long beard, who presented Capt. Cook to the *images*; and after chanting a kind of hymn, in which he was joined by Koah, they led us to that end of the *morai*, where the five poles were fixed. At the foot of them were *twelve images* ranged in a semicircular form, and before the middle figure stood a high stand a table, on which lay a *putrid hog*, and under it pieces of *sugarcane*, *cocoa-nuts*, *bread-fruit*, *plantains*, and *sweet potatoes*. Koah, having placed the Captain *under* this stand, took down the *hog*, and held it toward him; and after having a second time addressed him in a long speech, pronounced with much vehemence and rapidity, he let it fall on the ground, and led him to the scaffolding, which they began to climb together, not without great risk of falling.—At this time we saw, coming in solemn procession, at the entrance of the top of the *morai*, ten men carrying a *live hog*, and a large piece of *red cloth*.—Being advanced a few paces, they stopped,

and prostrated themselves; and Kaireekkea, the young man above-mentioned, went to them, and received the cloth, carried it to Koah, who wrapped it round the Captain, and afterwards offered him the hog, which was brought by Kaireekkea with the same ceremony."

"Whilst Capt. Cook was aloft, in this awkward situation, swathed round with red cloth, and with difficulty keeping his hold amongst the pieces of rotten scaffolding, Kaireekkea and Koah began their office, chanting sometimes in concert, and sometimes alternately. This lasted a considerable time; at length Koah let the hog drop, when he and the Captain descended together. He then led him to the images before mentioned, and having said something to each in a sneering tone, and snapped his fingers at them as he passed, he brought him to that in the centre, which, from its being covered with red cloth, appeared to be in greater estimation than the rest. Before this figure he prostrated himself, and kissed it; desiring Capt. Cook to do the same, who suffered himself to be directed by Koah throughout the whole of this ceremony."

"We were now led back into the other division of the morai, where there was a space ten or twelve feet square, sunk about three feet below the level of the area. Into this we descended, and Capt. Cook was seated between two wooden idols, Koah supporting one of his arms, whilst I was desired to support the other. At this time arrived a second procession of natives, carrying a baked hog, and a pudding, some bread-fruit, cocoa-nuts, and other vegetables, which were presented as before."

"When this offering was concluded, the natives sat down, fronting us, and began to cut up the baked hog, to peel the vegetables, and break the cocoa-nuts; whilst others were employed in brewing the ara, which is done by chewing it in the same manner as at the Friendly Islands. Kaireekkea then took part of the kernel of a cocoa-nut, which he chewed and wrapped it in a piece of cloth, rubbed with his the Captain's face, head, hands, arms and shoulders. The ara was then handed round, and, after we had tasted it, Koah and Pareea began to pull the flesh of the hog in pieces, and to put it into our mouths. Capt. Cook answered by Koah."

"When this last ceremony was finished, we quitted the morai—the men with wands conducted us to the boats, repeating the same words as before. The people again retired, and the few that remained, prostrated themselves as we passed along the shore. We immediately went on board, &c."

"During the rest of the time we remained in the bay, whenever Capt. Cook came on shore he was attended by one of these priests, who went before him, giving notice that the Urono had landed, and ordering the people to prostrate themselves."

In a subsequent number, strictures on this flagrant instance of apparent apostasy to idolatry will be presented to the public, to shew that it is a matter of the highest possible concern, that JEHOWAH be our GOD, and that we worship HIM, and HIM only.

S.

SACRED CRITICISM.

ACTS chap. xix. verse 2.—*We have not so much as heard, whether there be any Holy Ghost.*

By the Holy Ghost here, is undoubtedly meant the gifts of the Spirit, in prophecy, tongues, &c. as in verse 6—*The Holy Ghost came on them and they spake with tongues and prophesied.* These gifts under the Law had ceased some time before, but were now renewed under the Gospel;—which was an evident proof that Christ was come, as Joel (ch. ii. ver. 28, &c.) had predicted, "*And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit;*"—and as recorded Acts, chap. ii. verse 4.—*And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*—But according to our translation of the text now under review, these

twelve Disciples of John the Baptist are represented as saying—*We have not so much as heard whether there be any Holy Ghost.* Can this imply that they had never heard of the Holy Ghost?—Or did they intend to say, that they had not heard of the *effusion* of the Holy Spirit, of which their Master had given them intimations?—This indeed seems to be the meaning of their words, but not well expressed.—The Cambridge manuscript reads *lambanosi tines*, that is, “We have not so much as heard that *any persons do receive* the Holy Spirit.” This is a just interpretation; but the authority for that reading is not sufficient. In our English version, St. John, chap. vii. verse 39—the same sort of phrase is justly translated—*The Holy Ghost was not yet given.* If our translators had kept to that manner of rendering in the case before us, they would have made the sense as clear and intelligible.—*We have not so much as heard whether the Holy Ghost be yet given.*

Genesis, chap. iv. verse 1.—*I have gotten a man from the Lord.* In the Lutheran bible, this passage is rendered—*Ich haya den mann dea herri; I have gotten the man the Jehovah.* The Syriac and several other versions have the same rendering.—Eve supposed that she had borne the *Jehovah*, the bruiser of the serpent’s head, who she believed, would become man by being born of her, and therefore said—*kenuthi ashi ath Jehovah; that is, I have gotten a MAN the JEHOVAH.*

A SUCCINCT HISTORY OF BAPTISM, AS CELEBRATED BY THE PRIMITIVE CHURCH.

CHAP. 4th—Of the Subjects of Baptism.

IT is certain, that none but living persons, adults or infants, were ever reckoned subjects of Baptism in the primitive Church;—and the ancients had no such custom as the moderns, of giving baptism to churches, bells, ships, &c. The earliest notice we have of this perversion of baptism, is in the capitulars of Charles the Great (about the year 806) where it is mentioned only to be censured. Afterwards it found its way into the Roman offices; and became one of the *centum gravamina*, or *hundred grievances* of the German nation, drawn up in the diet of the empire held at Nuremberg, A. D. 1518.

In Africa we meet with a custom a little more antient, though no less superstitious, viz. that of baptizing the dead. This sort of baptism was administered to some, who had neglected to receive baptism in their life time. This was an error of the Montonists, and stands condemned by the third council of Carthage. The Marcionite manner of baptizing the dead is thus described by St. Chrysostom. “When any catechuman was dead, they hid a living man under the bed of the deceased; then coming to the dead man, they asked him if he desired to receive baptism; upon which, the other answered for him, that he would be baptized in his stead; and so they baptized the living for the dead. And for this practice they pleaded the Apostles’ authority; *Why are we then baptized for the dead?*” 1 Cor. xv. 29.—But if this were allowed, in vain had God threatened those who die unbaptized.—Some think that the Corinthians were the first contrivers of this sort of baptism, and appeal to the authority of Epiphanius. But that author says only, that there was an uncertain tradition concerning some schismatics in Asia, in the Apostle’s time, who practised the custom of baptizing for the dead, lest in the resurrection they should be punished for want of baptism. And the same tradition asserted that the Apostle hence took occasion to say, “*If the dead rise not, why are we baptized for the dead?*”—But Epiphanius rejects this opinion.—Some think that the expression, baptizing for the dead, refers to another custom, of baptizing over the monuments of martyrs, who died for the faith, in hopes of a future resurrection.—But that custom was subsequent to the time of the Apostles, and therefore could not be alluded to by St. Paul or his contemporaries.

St. John Chrysostom says, (Tim. iii. p. 514,) “After recitation of the sacramental and solemn words, and the venerable rules of the doctrines brought from heaven, we add this at the end, when we are about to baptize, we command him to say, *I believe in the resurrection of bodies*, and we are baptized

in or on this faith. For, after professing this with the other articles, we are put into the fountain of those sacred waters. St. Paul; therefore, reminding them of this, (viz. this custom of professing before baptism, with other articles, this of the resurrection of the dead) said, why also art thou baptized for the dead, that is, the dead bodies?—For on this, thou art baptized, believing the resurrection of the *dead body*, that it remains no longer dead, and thou indeed by words believest the resurrection of the dead. Then the priest, as in picture or representation, demonstrates to thee, by what he doeth, the things that thou hast believed, and professed by words; when thou believest without a sign, he allows thee a sign, viz.—in *putting into*, and *taking out of the water*, which is the sign of *descending* into the state of the dead, and *ascending* from thence.”

Theophylact (about the year 1000) on this subject taught thus—“They that are to be baptized do all profess the symbol of the faith, in which, after others, this is set down, I believe in the resurrection of bodies; the Apostle therefore saith, that they who believe there is a resurrection of dead bodies, have been baptized *in*, or *on* these hopes, if they be deceived (that is, if there be no resurrection) what shall they do? And indeed, why are men at all baptized for the resurrection, that is, on the hope, faith, or expectation of a resurrection, if the dead are not raised?”—See Dr. Hammond on 1 Cor. xv. 29.

Clemens Romanus, who lived in the time of the Apostles, though he does not directly mention *infant baptism*, yet says, “Infants are affected by the sin of Adam;—and we know that baptism is intended to purge them from that contagion.

Hermes Pastor lived about the same time (mentioned by St. Paul in his Epistle to the Romans) and has several passages to shew the general necessity of *water*, that is baptism, to salvation.

Justin Martyr, who lived in the second century, speaks plainly of *infant baptism*, as used from the times of the Apostles. Justin wrote his second apology about the year 148, in which he says, “there were Christians then living, some seventy-five years old, who had been made disciples to Christ, from their infancy,” and therefore must have been baptized in the first age, whilst some of the Apostles were living.—In his dialogue with Trypho the Jew, he speaks of “Adam’s progeny as liable to death and the deception of the serpent, by reason of Adam’s sin.”—Now, if all mankind be born with original sin, *infants* as well as others, have need of regeneration or baptism, to free them from it. In another place, he makes baptism parallel to circumcision;—“We have not (says he) received that carnal circumcision, but the spiritual circumcision which Enoch, and those like him observed; and we have received it by baptism through the mercy of God, because we were sinners; and it is incumbent on all persons to receive it the same way.”—Now, if baptism answers to circumcision, and succeeds in its room, and be necessary to be received; then, as *infants* were to be admitted to circumcision, so they were to be admitted to baptism, as the divinely appointed mean of cleansing them from original sin.

The author of the *recognitions* (about the year 200) gives these reasons for the necessity of Baptism:

1st. That it is fulfilling the will and pleasure of God.

2d. The man who is regenerated by water, and born again of God, is thereby freed from the weakness of his first nativity, which came to him by man; and so made capable of salvation, which he could not otherwise obtain.

And though this author does not expressly mention *infant baptism*, his reasons are such as shew he means to comprehend the infantile part of our species.

Irenæus, Bishop of Lyons, born about the year 87, a disciple of Polycarp, who was a disciple of St. John, about the year 176 wrote his book against heresies, in which are three things relating to this matter, which appear very evident, allowing him to be a competent witness of the Church’s doctrine and practice upon this point during the second century.

1st. That the Church then believed the doctrine of original sin.

2d. That the ordinary means of purging away this sin, was *baptism*.

3d. That *children* as well as others, were then actually baptized to obtain remission of sins, and apply the redemption of Christ to them.

Tertullian, who lived in the latter end of the second century, and the beginning of the third, though he had some singular notions about this matter

yet sufficiently testifies the Church's practice. Though, in his private opinion, he was for deferring the baptism of infants till they came to years of discretion, yet, he argues so far: this, to shew that the practice of the Church was otherwise.

Origen lived in the beginning of the third century, and nothing can be plainer than the testimonies alleged from him. "It may be enquired (says he) what is the reason why the Baptism of the Church which is given for the remission of sins, is, by the custom of the Church given to infants also? Whereas, if there were nothing in infants that wanted remission, and indulgence, the grace of Baptism might seem useless to them." In another place, he says, "*Infants are baptized for the remission of sins;*"—which he explains to be the pollution of our birth, and derives the custom from an order of the Apostles.

In the middle of this age lived St. Cyprian, in whose time there was a question moved:—"On what day infants ought to be baptized."—To which Cyprian and a council of sixty-six bishops answered—that, "Whereas some hold, that the rule of circumcision should be observed in Baptism, all in that council were of a contrary opinion. It was their unanimous resolution and judgment, that the mercy and grace of God was to be denied to none as soon as he was born; for if the greatest offenders have forgiveness of sins when they come to believe, and no person is kept off from Baptism and grace, how much less reason is there to prohibit an infant, who, being newly born, has no other sin but original sin, which is not his own, and may therefore be more easily forgiven him?"

The writers of the fourth century are explicit and full to the same purpose; which is sufficient to shew that *infant baptism* was not owing to any new doctrine begun in the third century, as some assert; but was derived from more antient principles, and handed down through the two first ages, by apostolical practice.

It will be proper here to observe several things relating to the Baptism of infants. Some in the African Church continued Baptism to the eighth day, pretending that an infant during the first seven days after its birth is unclean, and that the eighth day was observed in the Jewish circumcision. To the first of these Cyprian answers, that this could be no reason to hinder the giving to an infant the heavenly grace: and to the other he replies, that the spiritual circumcision ought not to be restrained by the circumcision that was according to the flesh; but that all are to be admitted to the grace of Christ: forasmuch as Peter says in the Acts of the Apostles, *The Lord hath shewed me that no person is to be called common or unclean.*—This is the only place, where we ever read that this question was made and after the resolution here given, we find not that it was again proposed.—So that the circumstance of time seems never to have prevailed in the Christian Church.

In some Churches, it was customary to defer the baptism of infants as well as adults when there was no apparent danger of death, to some of the superior festivals, which were more peculiarly designed and set apart for baptism. Thus, in Thessaly, they baptized only at Easter. Upon which account a great many died without baptism in those parts, as Socrates says, book v, chap. 32.—He does not say expressly that this was the case with children; but there are reasons to induce us to think that it was—for there are canons, both in the French and Spanish councils, which order the baptism of children, except in case of absolute necessity, to be celebrated on Easter Sunday—whence Palm Sunday, or the Sunday before Easter, had the name of Octava Infantum—*The Octave of Infants.* In consequence of these canons, St. Austin and St. Ambrose speak of so great numbers of infants being brought to Church at Easter to be baptized.—There is abundant proof that Easter was the stated time in many countries for the celebration of Baptism, though in cases of necessity, children, as well as adults, might receive baptism at any time.

Before we close this subject of *Infant Baptism*, it may not be improper to answer certain cases and questions which may be put concerning it, so far as they are to be resolved by the practice of the Church, or the judgment of antient writers.

1st. "Whether children, having only one parent Christian, were capable of baptism?"

3d. "Whether children of parents under excommunication, and the Church's censures, might be baptized?"—St. Austin gives his opinion that they might, as in the case between Auxilius, a young bishop, and one Classicianus, whom he had laid under an anathema, together with his whole family.

3d. "Whether children, who were either exposed or redeemed from the barbarians, and whose parents were unknown, and consequently it was uncertain whether they had been baptized or not,—were to be baptized?"—The fifth Council of Carthage decreed, "that they were to be baptized, lest an hesitation in that case should deprive them of the benefits of that sacrament."—This resolution was made at the instance of the legates of the Churches of Mauritania, who informed the Council that many such children were redeemed from the barbarians; in which case it was not certain whether their parents were heathens or Christians.

4th. "Whether infants, whose parents were known to be Jews or Pagans, falling into the hands of Christians, were to be admitted to baptism?"—St. Augustine affirms in express terms,—"This grace (says he) is sometimes vouchsafed to the children of Infidels, that they are baptized, when, by some means, through the secret Providence of God, they happen to come into the hands of pious Christians."

When such children were either bought or redeemed with money, made lawful captives in war, or taken up by any Christian persons, having been exposed by their parents; in all such cases, either the faith and promises of the sponsors, or the faith of the Church in general, who was their common mother, was sufficient to give them a title to Christian baptism.—The holy Virgin of the Church did frequently, in such exigences, become their sureties, and take care of their education. And hence it was that many children were brought to baptism, when they were neglected by their nearest relations."

5th. Whether children might be baptized, who were born whilst their parents were heathens?—Of this there can be no doubt; for as soon as the parents themselves were baptized, they were obliged to have their families baptized also;—and by a law of the emperor Justinian (about the year 540) a severe penalty was laid upon such parents as neglected to get their children baptized.—Photius, Patriarch of Constantinople (about the year 840) repeats this law in his *Nomo-canon*, and adds another to it, concerning the Samaritans, that though they themselves might not be baptized till they had been catechumens two years, yet their little ones, who were not capable of instruction, might be admitted to baptism, without any such delay or prolongation.

[To be continued.]

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

KNOWING your exemplary regard for every thing that relates to good order and decorum in religious matters, and believing that your sentiments concur with mine, with regard to the impropriety of administering the Sacrament of Baptism in private houses, instead of requiring the children to be brought to Church; I am desirous of offering to the consideration of your readers my thoughts on that subject.

I am of opinion, gentlemen, that this evil originates from a variety of causes; 1st, in affection of grandeur; 2dly, from self-interest on the part of those who paid for dispensing with rubrics and canons; and, 3dly, from that general indifference to the offices of religion; to which I may add the unreasonable plea of tenderness for the child, to whom it is supposed it would be fatal to be taken to Church, even in the month of June.

If the clergy should attempt to vindicate themselves by saying, they comply with what they do not approve, for fear of giving offence; I would only wish them to consider, whether they do not rather lower their character by such an improper compliance, than conciliate the favour and esteem of their parishioners.

Men of sense cannot but know, that when they ask a clergyman to perform this duty, they call upon him to act contrary to the directions of the rubric; and they do not esteem him the more, but the less, for his indifference to pro-

priety, and his undue regard to his own advantage. I am persuaded, that every clergyman, who, with civility and respect, would decline any proposal of this kind, urging as an objection, the impropriety of the thing, and its being contrary to the rule of his conduct, would rise higher in the estimation of his parishioners, than by any improper self-regard, or any undue compliance with their humour, their indolence, or indifference.

But, from the very words of the service, it appears that the compilers of our Liturgy had no idea of the sacrament of baptism, being administered in any other place than at the fount or altar in the Church. For the words are,—"Ye have brought this child *here* to be baptized." Now, no one acquainted with propriety of expression, will say, that the word *here* relates to the verb *brought*, because it certainly would have been *hither*, not *here*.—"Ye have brought this child *here* to be baptized," that is, in the Church. Such as read the word *here* for *hither*, have argued, that when this service is performed at home, and the clergyman sent for to perform it, there ought to be a slight alteration made in the words; and instead of his saying, Ye have brought this child *here*, that is, *hither*, to be baptized, he should say, Ye have brought *me here*, that is, *hither*, to baptize this child.

In short, gentlemen, it fares with this, as with every other deviation from the right way, that we are gradually led into absurdities, of which at first we were not aware; and the only way to maintain a character of consistency and respect is firmly to adhere to the rules presented for our conduct, not yielding to the importunity of those, who from improper motives, would first seduce the clergy from their duty, and then treat their too easy compliance with contempt.

I shall add one other argument in favour of administering this sacrament, as the rubric directs, in the public congregation, viz. that, to an attentive and well-disposed congregation, it is found to be extremely edifying and impressive; the hearers are reminded of their own sacred engagements, by the intervention of others, at their baptism; and such as have undertaken the office of sponsors, learn that it was not a mere matter of form, but a very important duty, when they promised in behalf of the baptized infant, to see that it be brought up to "lead a godly and a Christian life;" and lastly, to all are represented in this rite the duties of their Christian profession;—"to die unto sin, and to rise again unto righteousness;" so that it becomes, when rightly considered, a most instructive service, not to be confined to a bed-chamber or a drawing room, but most proper to be performed where all may hear, and all may be edified. I mean that children, when really sick, should always be privately baptized, and at a convenient time should be admitted into the Church. I am, &c.

A LOVER OF ORDER.

FOR THE CHURCHMAN'S MAGAZINE.

ON DUELLING.

Pride was not made for Man—nor furious anger for him who is born of a Woman.

EXCESSIVE anger and revenge are ever productive of cruelty:—There is something in them so opposite to all the gentle and fine feelings of humanity, that there is reason for considering them as certain marks of human depravity, and apostacy from God and goodness.

Estimate the tree by its fruit. — Some men make use of secret means, to destroy privately those who have offended them; others take the more open and fashionable method of duelling;—which, though not so infamous as the former, in the eyes of the misjudging part of mankind, cannot be justly reckoned less cruel; especially as it is often occasioned by mere trifles, or very slight or imaginary provocations; and many times happens between the most intimate friends;—who, although too thoughtless of the turpitude and cruelty of the action, before it be committed, yet, when one falls, the survivor sees it in its true and horrible form; and would then give, as the expression is, the whole world, if in his power, that he had not committed so shocking and detestable

~~It is a crime~~—a crime without remedy, and for which no adequate recompense can possibly be made.

His abominable custom of duelling is of Gothic original, and stands upon the same ground, as cock-fighting—bull-baiting, and shooting for six-pence at some ill-tated domestic fowl.—The principle is the same—a degree of knight-errantry pervades every branch of the falsely called honorable deed.—The eye accustomed to behold quivering limbs and the flowing blood of animals tortured to gratify the vanity of an unfeeling marksman, may soon be brought to have an equal indifference for the consequences of an equal quantity of powder and lead, levelled at the side of a brother mortal.—The transition is easy from the shedding of one sort of blood to that of another.—The paths which lead from one sort of folly to another—from one sort of vice to another—from a lesser to a higher degree of guilt, are all upon the descent—“*leading down to the chambers of death.*”

Not only does a Stoical indifference about a man's future state prompt him to revenge for injuries real or imaginary, and to perpetuate his name on this side the grave by some action meriting public notoriety;—but by progressive steps of indifference to the pleasure or pain of others, he may even bring his mind to be indifferent to his own life, especially so, if his condition is checkered with cross accidents, which now and then rouse him from his lethargy, and make him wish for death as the universal cure of all ills. It would not be difficult to enumerate several instances of duels fought upon this desperate principle.

Fidelity is also a strong prompter to duelling.—The man who lives without God—without a dependence on his unmerited goodness, without any reliance in his merciful Providence—without the most cursory idea of future amenability for the deeds done in the body—will neither be very careful of his obedience to the laws of God nor man.—A mixture of perverted principles and influence, he thinks, will protect him from the operation of human laws; and as to divine sanctions—he places them to the account of priestcraft—thus his mind is easy—and like another lying Greek, he is in *utrumque paratus*—prepared on the first pressing emergency, *to kill or be killed!*

More closely connected with duelling than people imagine, is the heathen notion of *fatality*, adopted among many sects of Christians, under the reformed name of *Predestination*. The fatalist reasons thus.—I will be avenged of mine enemy—I will ease me of mine adversary—that lump of animated matter shall not continue long a stumbling block in my way.—I will challenge him to a duel—and such is the opinion of all men of courage concerning that gentlemanly way of revenge, that if he refuses to fight me, he will be forever stigmatized with the epithet of coward—*white-livered wretch and chuckle-head.*—But what if I should fall—well—what if I should—“*whatever is, is right*”—if I fall by the discharge of my enemy's pistol—I shall have not only lived my appointed time upon Earth—but forever be superior to the object of my hatred. It will be said of me when I am gone, *functus est fato*, as hath been said of many illustrious Romans:—and all men who are of my sentiments and know me, will say—he was a damn'd clever fellow!—but his time was come!

Heavens and earth! what a delusion, thus to make God the author of all the evils which murder man's happiness—and to place man in the condition of a mere machine—without volition, or the hopes or fears attendant on future amenability.

We hear much of civilization—of the influence of wholesome and well administered laws—of the politeness and elegance of manners to be found among us—and upon a comparison of the moderns with the ancients, much preference is given to the former.—Perhaps the balance is in our favour—but if any truth is due to the author of *Cæsar's Commentaries* on the subject of duelling, their knowledge, their reasonings, their practice, were of a more extensive and refined nature than what modern times exhibit.—The ancient Greeks and Romans never fought duels—if they challenged one another, it was to fight only against the enemies of their country. Of such a challenge, *Cæsar*, in the 5th book, § 36, of his *Commentaries*, has given us a remarkable instance.

Two Centurions, *T. Pulsio* and *L. Varenus*, having with great animosity, long contested which was the braver man, or more worthy of preference, and

being present at *Cæsar's* camp, when assaulted by the Gauls, the former, in the heat of the attack, called aloud to the latter in these words,—*Quid dubitatis, Verane? aut quem locum probandæ virtutis tuæ expectas? hic dies hic dies de nostris controversiis judicabit.*

Immediately after this spirited incitement to a trial of their valour, *Pulsio* went out of the camp alone, and rushed upon the thickest of the enemies' ranks. *Varenius* followed his rival, who, with his javelin, slew the first of the Gauls who engaged him; but being attacked by a shower of darts, one of them pierced his shield, and stuck so in his belt, that he could not draw his sword. The enemy instantly surrounded him, thus encumbered and unable to defend himself; at this instant *Varenius* comes up to his assistance, kills one, and drives the rest before him;—but pursuing them too eagerly, stepped into a hole, and fell down. *Pulsio*, who had by this time disencumbered himself from the dart, and drawn his sword, came very seasonably to the rescue of *Varenius*;—with whom, after having killed many of the Gauls, he returned with safety and glory to the camp.—The Romans, we see, did not in their private quarrels, sheath their swords in one another's breasts:—contests for valour among them were properly and nobly turned against the enemies of their country. Here is a noble lesson—and happy would it be if in this we imitated them.

It is reported of the famous Viscount *de Turreane*, that when he was a young officer, and at the siege of a fortified town, he had no less than twelve challenges sent him; all of which he pocketed. But being soon after commanded upon a desperate attack of some part of the fortifications, he sent a billet to each of the challengers, acquainting them that he had received their favours, which he deferred answering till a proper occasion offered both for them and himself to exert their courage for the King's service; that being ordered to assault the enemy's works the next day, he desired their company, where they would have an opportunity of shewing their own bravery, and of being witnesses of his.—Was not this acting like a man of sense, of temper, and of true courage?

HUMAN LIFE.

"We lash the ting'ring moments into speed, to hurry us into eternity."

CALCULATIONS have been made to ascertain the number of inhabitants on this Globe, and thence to deduce the number of those who die in any given time. The general computation stands thus,

In Asia	650 millions.
In Africa	150,
In America	150,
In Europe	130.

1080.

In all one thousand and four-score millions. If then we suppose, for the sake of a round number, that the Earth is inhabited by one thousand millions of men, or thereabout, and that thirty-three years make a generation, it follows, that in that space of time, there die one thousand millions.—Then the number of deaths each year amounts to 30,000,000—each day to 82,000 and each hour to 3,400.—This computation I suspect is under the truth, yet it shews us with what impetuosity the tide of human life goes out—how rapidly our hours and minutes flee—and that our life is but a vapour which continueth for a moment.

To my Young Readers;

Let the whole of this essay be dedicated. Therefore, let me intreat them to observe, that Youth is the proper season for cultivating the benevolent and humane affections. As a great part of your happiness is to depend on the connections which you form with others, it is of the highest importance that you acquire in early life the temper and the manners which will render such connections comfortable. Let a sense of justice be the foundation of all your social relations. In your early intercourse with the world, and even in your youthful amusements, let no obliquity or unfairness be found: Engrave on your minds

that sacred rule of "doing to all things to others, according as you wish that they should do unto you." For this end, impress upon your minds a deep sense of the original and natural equality of men. Whatever advantages of birth or fortune you possess, never display them with an ostentatious superiority.—Leave the subordinations of rank, to regulate the intercourse of more advanced years. At present it becomes you to act among your companions, as man with man. Remember, how unknown to you are the vicissitudes of the world; and how often they, on whom ignorant and contemptuous men have looked down with scorn, have risen to be their superiors in future years. Compassion is an emotion of soul, of which you ought never to be ashamed. Graceful in youth is the tear of sympathy, and the heart that melts at the tale of woe. Let not ease and indulgence contract your affections, and wrap you up in selfish enjoyment. Accustom yourselves to think of the distresses of human life; of the solitary cottage, the dying parent, and the weeping orphan! Never sport with pain and distress, in any of your amusements; nor treat even the meanest insect with wanton cruelty. For He who formed them, created you—He who endued them with an instinct for self-preservation, gave you the gift of reason—and to the gift attached a high degree of responsibility. In a word, learn early to deal justly, to love mercy—and to walk humbly with your God; then his goodness and mercy will accompany you all the days of your life, and you will dwell in the house of the Lord for ever.

HYMENEAL CAUTIONS TO OUR FAIR READERS.

IN youth's gay bloom ye lovely Fair,
Whilst ease and plenty banish care;
Ye in soft pleasures waste the day,
Amidst the debonair and gay;
With candour read—with care attend
These gentle strictures of a friend;
Which well observed, secure you'll tread,

By conscious peace, and virtue led,
Of life the tragi-comic stage,
Amidst a vain, licentious age.

Shun—the weak *Fop*, whose only care
Is to adjust his dress and air;
Who self-enamour'd, ne'er to you
Proper respect will think is due.
The Rattle, Rake and Debauchee,
Who place their bliss in luxury;
In taverns, stews, and sports, and noise,
Averse to calm, domestic joys.

The infidel whose daring aim,
Is all Religion to defame;
Who'll vow, protest, his honour plight,
Then laugh to scorn each sacred rite.
The plodding Cit, whose anxious mind,
To stocks and trade alone confin'd,
The arts of pleasing must detest,
When of your wealth and you possess'd.
The sportsman rude, the sullen clown,
Whose features ever wear a frown;
Whose vulgar ways, & awkward mien,
Excite disgust and raise the spleen.
Each sordid wretch, who hopes in vain
Your hearts by settlements to gain;
Rates female merit, wit and sense,
By pounds, by shillings and by pence.

Detesting these with all their wiles,
Affected compliments and smiles;

When'er you condescend to wed,
Choose for the partner of your bed;
Whom Virtue and Religion guide,
From all extremes of vice and pride;
Descended from a worthy line,
In person, decent—(if not fine)
By Nature hap'ly formed to please,
By blending dignity with ease;
Discreetly gay, politely bred,
In men and science duly read,
You or your friends to entertain,
With serious or amusing vein;
To gain respect in public life,
To shun in private petty strife;
By counsel aid, by reason sway,
As love and duty point the way;
Your views enlarge, your taste refine,
And fit your souls for joys divine.

When such bright youths attract
your choice,
Regardless of the public voice,
Or wealth, or lands, those tinsel things,
From whence no real comfort springs;
"Health, peace and competence," you
know

Are all you can enjoy below:
Of these secure, with those you prize,
The arts of coquetry despise;
With generous warmth their suit ap-
prove,

For love alone can cherish love;
That tender sympathy inspire,
And mutual fervour of desire,
Which sanctify the nuptial rite,
With constant and serene delight;
Make each revolving period sweet,
And bliss—if bliss on earth—complete.

AFFECTION TO PARENTS.

AN amiable youth was lamenting, in terms of the sincerest grief, the death of a most affectionate parent. His companion endeavoured to console him by the reflection, that he had always behaved to the deceased with duty, tenderness and respect. So I thought, replied the youth, whilst my parent was living; but now I recollect, with pain and sorrow, many instances of disobedience and neglect, for which, alas! it is too late to make atonement.

MAXIMS.

MAGISTRATES.—While justice on public offenders is duly executed, public calamities will not be sent.

Unless Magistrates are upon their guard, they will be made the instruments of wicked men, or of their revenge.

To fear the displeasure of men, and not to fear doing injustice, is an effect of infidelity.

Maxims of the World.

All this will I give thee.
Let us eat and drink.
Vindicate yourself.
A servile temper.
A cowardly temper.
A servile fawning.
An unreasonable patience.
Charity begins at home.
Every man has his faults.

Maxims of the Gospel.

Sell all that thou hast.
Hunger and thirst after righteousness.
Turn thy cheek to him that smiteth thee.
Blessed are the meek.
Forgive your enemies.
Love your enemies.
Bless them that curse you.
Freely ye have received, freely give.
Be ye perfect, even as your Father in Heaven is perfect.

ESSAYS AND THOUGHTS ON VARIOUS SUBJECTS.

CATHARINE I. OF RUSSIA.

SHE was not very brilliant and quick in her understanding; but the reason why the Czar was so fond of her, was her exceeding good temper; she never was seen peevish or out of humour; obliging and civil to all, and never forgetful of her former condition.—Peter was subject to occasional horrors, which at times rendered him gloomy and suspicious, and raised his passions to such a height, as to produce a temporary madness. In these dreadful moments Catharine was the only person who ventured to approach him; and such was the kind of fascination she had acquired over him, that her presence had an instantaneous effect, and the first sound of her voice composed his mind and calmed his agonies. From these circumstances she seemed necessary, not only to his comfort, but to his very existence: she became his inseparable companion on his journeys into foreign countries, and even in all his military expeditions.

CYRUS had taken the wife of Tigranes, and asked him what he would give, to save her from servitude? He replied, all that he had in the world, and his own life into the bargain. Cyrus, upon this, very generously restored her, and pardoned what had passed. All were full of his praises upon this occasion, some commended the accomplishments of his mind, others those of his person. Tigranes asked his wife, whether she did not greatly admire him? "I never looked at him," said she. "Not look at him!" returned he; "upon whom then did you look?" "Upon him," replied she, "who offered his own life to redeem me from slavery."—This charming example should be copied into our behaviour in the house of God; where we should behold and contemplate the beauties and perfections of that blessed person alone, who actually did give his life a ransom for us.

WOULD you see human vanity and misery at the highest? Behold the globe of the world carried in procession before the corpse of the Emperor Charles VII. who, during the short course of his wretched reign, could not keep possession of one small unfortunate province.

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The following PRAYERS and TABLES were added, in a pamphlet, to the DIRECTIONS FOR A DEVOUT AND DECENT BEHAVIOUR IN THE PUBLIC WORSHIP OF GOD, published in the two preceding numbers.

A PRAYER

AT OUR FIRST ENTRANCE INTO THE CHURCH.

LORD, I am now in thine house ; assist, I pray Thee, and accept of my services. Enable me, and all who shall this day meet in Thy name, to worship Thee in spirit and in truth.

Let thy Holy Spirit help our infirmities, and dispose our hearts to seriousness, attention, and devotion ; and grant that we may improve this opportunity to the honour of thy Holy name, and the benefit of our souls, through *Jesus Christ* our Lord. *Amen.*

A PRAYER

AT CHURCH, AFTER THE SERVICE IS ENDED.

BLESSED be thy name, O Lord, for this opportunity of attending Thee in thy house and service.

Grant that I, and all that profess thy name, may be doers of thy word, and not hearers only. Pardon our wanderings and imperfections ; and accept both us and our services, through our only Mediator, *Jesus Christ*. *Amen.*

In order to assist pious Christians in their religious exercises of private devotion, where other helps may be wanting, it has been thought convenient to add the two following *Tables*. The *first* of the *COLLECTS* in the book of *common prayer*, as they may suit the general or particular circumstances of Christians—the other of the book of *PSALMS* ; which abounds with a variety of divine thoughts, holy ejaculations, and religious meditations for prayers, praises, and thanksgivings.

An Alphabetical TABLE of the Weekly COLLECTS in the Book of Common Prayer, reduced under proper Heads.

AFFLICTION.

PRAYERS for Deliverance from, and Support under *Afflictions*. *Collects* for the *third* Sunday after the *Epiphany*, *eighth* after *Trinity*, and *fifth* Sunday in *Lent*.

ANGELS.

A Prayer for the Guardianship of *Angels*. *Collect* for *St. Michael*.

CHARITY. See **LOVE.**

CHASTITY.

A Prayer for Chastity. Collect for the first Sunday in Lent.

CHRIST.

A Prayer for the Imitation of CHRIST. Collects for the Sunday next before Easter, and the second Sunday after Easter.

For the Benefit of CHRIST'S Death. Collect for the Annunciation.

CHURCH.

Prayers for the Universal Church. Collects for the fifth Sunday after Epiphany, the third Sunday after Easter, St. John the Evangelist, and the two first Collects for Good Friday.

For the Unity of the Church. Collect for St. Simon and Jude.

For the Peace of the Church. Collects for the fifth, sixteenth, and twenty-second Sundays after Trinity.

COMFORT.

A Prayer for spiritual Comfort. Collect for the Sunday after the Ascension.

CONTRITION.

A prayer for Contrition. Collect for Ash-Wednesday.

COVETOUSNESS.

A prayer against Covetousness. Collect for St. Matthew's Day.

COURAGE.

A Prayer for Christian Courage. Collect for St. John Baptist.

ENEMIES.

A prayer for Deliverance from Enemies. Collect for the third Sunday in Lent.

EXAMPLE.

Prayers that we may follow the Example of CHRIST. Collects for the Sunday next before Easter, and the second Sunday after Easter.

FAITH.

Prayers for a right and firm Faith. Collects for Trinity Sunday, St. Thomas, and St. Mark.

For Faith, Hope, and Charity. Collect for the fourteenth Sunday after Trinity.

GRACE.

Prayers for Grace and Assistance in our Christian Course. Collects for the fourth Sunday in Advent, second in Lent, Easter-Day, third Sunday after Easter, and the first, seventh, and thirteenth after Trinity.

HEAVEN.

A prayer for Heavenly Desires. Collect for Ascension-Day.

For Admittance to the Enjoyment of God in Heaven. Collects for the Epiphany, the sixth Sunday after Epiphany, and the Sunday after Ascension.

HUMILITY.

A prayer for Humility and Patience. Collect for the Sunday before Easter.

ILLUMINATION.

Prayers for Illumination, or a right Judgment in all Things. Collects for Whitsunday, first Sunday after Epiphany, and the ninth after Trinity.

JUDGMENTS.

Prayers for Deliverance from Judgments. Collects for Septuagesima, Sexagesima and the fourth Sunday in Lent.

LOVE.

Prayers for the Love of God and his Laws. Collects for the fourth Sunday after Easter, and the sixth, seventh, and fourteenth after Trinity.

For Love and Charity. Collect for Quinquagesima Sunday.

MINISTERS.

A prayer for the Fitness of Ministers. Collect for St. Matthias.

That they may be diligent. Collect for St. Peter's Day.

That their Labours may be successful. Collect for the third Sunday in Advent.

MORTIFICATION.

Prayers for Mortification. Collects for Circumcision and Easter-Eve.

OBEDIENCE.

Prayers that we may obey, and follow the Doctrine of the Apostles. Collects for the Conversion of St. Paul and St. John Baptist. See GOOD WORKS.

PRAYERS.

For the Acceptance of our *prayers*. Collect for the *tenth* Sunday after *Trinity*.

PROVIDENCE.

Prayers for Protection by God's *Providence*. Collects for the *second, third, fourth, and twentieth* Sundays after *Trinity*.

PURITY.

A *prayer* for purity of Heart. Collect for the *purification*.

RENOVATION.

A *prayer* for it. Collect for *Christmas-Day*.

RELIGION.

A *prayer* that we may be truly Religious. Collect for the *seventh* Sunday after *Trinity*.

SAINTS.

Prayers for the Imitation of them. Collects for *Innocents-Day, St. Stephen, St. Philip, St. James, St. John Baptist, and All Saints*.

SCRIPTURE.

A *prayer* before reading the *Scripture*. Collect for the *second* Sunday in *Advent*.

SIN.

Prayers for Conversion from Sin. Collects for the *first* Sunday in *Advent, the first* Sunday after *Easter, St. Andrew, St. James, and St. Matthew*.

For Pardon of Sin. Collects for the *twelfth, twenty-first, and twenty-fourth* Sundays after *Trinity*.

SINCERITY.

A *prayer* for it. Collect for the *third* Sunday after *Easter*.

HOLY SPIRIT.

Prayers for the Direction of the *Holy Spirit*. Collects for the *nineteenth* Sunday after *Trinity, and fifth* after *Easter*.

TEMPTATIONS.

Prayers for Deliverance from, and Support under *Temptations*. Collects for the *fourth* Sunday after *Epiphany, and the second* in *Lent*.

THOUGHTS.

A *prayer* against evil *Thoughts*. Collect for the *fifth* Sunday after *Easter*.

UNBELIEVERS.

A *prayer* for *Jews, Turks, Infidels, and Heretics*. The *third* Collect for *Good-Friday*.

GOOD WORKS.

Prayers for Fruitfulness in *Good Works*. Collects for the *fifth* Sunday after *Easter, and the first, ninth, eleventh, thirteenth, seventeenth, and twenty-fifth* Sundays after *Trinity*.

A short Account of the Occasion and Design of the *PSALMS* of DAVID; which may serve in the private Use of that Divine Book, as an Help to find out such *Psalms* as may suit the general or particular Circumstances of Christians.

MOST of the *Psalms* are *Prayers*, composed when David, or some other prophetic Author, was exposed to great Danger or Affliction; and therefore lies to God as his only Help in Time of Need, implores his Mercy, the Pardon of Sins or Deliverance from Dangers and Affliction. Many are *Psalms* of *Thanksgiving* for Mercies received; some are designed to display the Attributes and Perfections of God, while others convey to us the most useful *Moral Instructions*: Lastly, some of the *Psalms* are *prophetical*, and some few *historical*. All the *Psalms* may be profitably applied to the Christian Dispensation, and used for the Purposes of Instruction and Devotion by the Christian Church.*

PRAYERS.

I. *Prayers* for Pardon of Sin. Psalm 6, 23, 38, 51, 130.

* See the elegant and pious Commentary of Bishop HORNE on the *Psalms*.

- II. *Prayers* composed when the Psalmist was deprived of an Opportunity of the public Exercise of Religion. Psalm 42, 43, 63, 84.
- III. *Prayers* wherein the Psalmist seems extremely dejected, though not totally deprived of Consolation under his Afflictions. Ps. 13, 22, 69, 77, 88, 143.
- IV. *Prayers* wherein the Psalmist asketh Help of God, in Consideration of his own Integrity, and the Uprightness of his Cause. Psalm 7; 17, 26, 35.
- V. *Prayers* expressing the firmest Trust and Confidence in God under Affliction. Psalm 3, 16, 27, 31, 54, 56, 57, 61, 62, 71, 86.
- VI. *Prayers* composed when the People of God were under Affliction or Persecution. Psalm 44, 60, 74, 79, 80, 83, 89, 94, 102, 123, 137.
- VII. The following are likewise *prayers* in Time of Trouble and Affliction. Psalm 4, 5, 11, 28, 41, 55, 59, 64, 70, 109, 120, 140, 141, 142.
- VIII. *Prayers of Intercession*. Psalm 20, 67, 122, 132, 144.

PSALMS OF THANKSGIVING.

- I. *Thanksgivings* for Mercies vouchsafed to particular Persons. Psalm 9, 18, 21, 30, 34, 40, 75, 103, 108, 116, 118, 138, 144.
- II. *Thanksgivings* for Mercies vouchsafed to the *Israelites* in general. Psalm 46, 48, 65, 66, 68, 76, 81, 85, 98, 103, 124, 126, 129, 135, 136, 149.

PSALMS of PRAISE and ADORATION, displaying the ATTRIBUTES of GOD.

- J. General Acknowledgments of God's Goodness and Mercy, and particularly his Care and Protection of Good Men. Psalm 23, 34, 36, 91, 100, 103, 107, 117, 121, 143, 146.
- II. *Psalms* displaying the Power, Majesty, Glory, and other Attributes of the Divine Being. Psalm 8, 19, 24, 29, 33, 47, 50, 65, 66, 76, 77, 93, 95, 96, 97, 99, 104, 111, 113, 114, 115, 134, 139, 147, 148, 150.

INSTRUCTIVE PSALMS.

- I. The different Characters of Good and Bad Men: The Happiness of the one, and the Misery of the other, are represented in the following Psalms; 1, 5, 7, 9, 10, 11, 12, 14, 15, 17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133.
- II. The Excellence of God's Law. Psalm 19, 119.
- III. The Vanity of Human Life. Psalm 39, 49, 90.
- IV. Advice to Magistrates. Psalm 82, 101.
- V. The Virtue of Humility. Psalm 131.

PROPHETICAL PSALMS.

Psalm, 2, 16, 22, 40, 45, 68, 72, 87, 110, 118.

HISTORICAL PSALMS.

Psalm 78, 105, 106.

OF THE ROGATION DAYS.

WHAT the Greeks called *Latinies*, the Latins termed *Rogations*. They were, originally, public supplications, with fasting, for averting some calamity that was apprehended: at length, in the sixth century, they were, by the first council of Orleans, ordained to be made annually, on the Monday, Tuesday, and Wednesday, preceding the Ascension Day. On these days, the Church has a regard, not only to prepare our minds, for celebrating our Saviour's ascension, in a decent manner, but also to appease God's wrath, that so he may be pleased to avert those judgments, which the sins of the nation deserved; and that he may vouchsafe to bless the fruits, with which the earth is at this time covered.

In the times of Popery, these Rogations were performed with processions, and other solemnities, all of which were abolished, as superstitions, and inconvenient, at the time of our Reformation; and no provision has since been made, for any service, on these days, except, that Curates are enjoined, by an injunction of Queen Elizabeth's reign, at the times of perambulations of Parishes, performed on some of these Rogation Days, to admonish the people to give thanks to God, while they behold his benefits, in the increase, and abundance of his fruits, by saying the 101th Psalm; at which time, also, they

are to inculcate such sentences, as, *Cursed be he which translateth the bounds, and doles of his neighbour*; or perform such other order of Prayer, as should, thereafter, be appointed; none such, has been appointed; though there is a Homily for these occasions.

OF ASCENSION DAY.

THE commemoration of Christ's ascension, at the expiration of forty days, after his resurrection, has ever been a festival in the Church.

The Psalms appointed for this day, are the 8th, 15th, and 21st, for the Morning. The 8th, which is employed in magnifying God for his wonderful creation of the world; and for his goodness to mankind, may be prophetically applied to the greatest of all mercies, that of exalting our human nature, by our Saviour's assuming the flesh, and ascending with it to Heaven. The 15th Psalm, shews how justly our Saviour was intitled to *ascend the Holy Hill*, that is, the highest Heavens, of which Mount Sion was a type; since he was the only person, who had all the qualifications mentioned in that Psalm. The 21st, was plainly fulfilled in our Saviour's ascension, when he was *exalted in his own strength*, and had a *crown of pure gold set upon his head*.

The Psalms for the Evening service, are the 24th, 47th, and 108th. The first, as it celebrates the bringing of the Ark to the house, prepared for it on Mount Sion, prophetically speaks of Christ's ascension into heaven. The next is mystically applied to the Christian Church, which it exhorts to make rejoicing, and to sing praise, because, *God is gone up with a merry noise, and the Lord with the sound of the trumpet*. In the last, the Psalmist gives thanks to God, among the people, for sitting himself above the Heavens, and his glory above all the earth, which was literally fulfilled on this day.

The first lesson for the morning, is peculiarly applicable, as recording the going up of Moses into the Mount, to receive the law, and to deliver it to the Jews; this being a type of our Saviour's ascension into heaven, to send a new law, the law of faith. The first lesson at evening, contains the taking up of Elijah, and his conferring a double portion of his spirit on Elisha; which may prefigure our Saviour's ascension, and the sending down of the fullness of his spirit, on his apostles and disciples.

The second lessons are plainly suitable to the day, as are also the collect, epistle, and gospel, which are the same that we meet with in the oldest offices.

OF THE SUNDAY AFTER ASCENSION DAY.

AS the apostles, during this week, continued in constant expectation of the Comforter, whom our Saviour had promised, this was sometimes called; *Expectation Week*.

The collect, for this day, was a little altered at the reformation; but the epistle, and the gospel, are the same, that were used of old. The gospel contains the promise of the Comforter, which is the spirit of truth. The epistle exhorts every one to make such use of those gifts of the holy spirit, as becomes good stewards of the manifold grace of God.

OLD AND NEW TESTAMENT.

THE Patriarchs knew, as well as we, that faith and repentance, were the only way to please God; they had faith in the promise of the Messiah; they confessed their sins, &c. and in their prayers there was nothing concealed but the name of Christ, which they expressed by *the tender mercies, the loving kindness of the Lord*. In a word, both Churches had the same Mediator, the same Spirit, as well as the same God, and for this reason, we use the same Psalms, and the same Scriptures as they did, because dictated by the same Spirit. As far as they embraced the great promise, so far they embraced Christ. Thus "Moses esteemed the reproach of Christ, greater riches than the treasures of Egypt; for he had respect unto the recompence of reward." This is of great moment to be understood, in order to understand the Bible.—And we only added the gloria patri to the Psalms of David, to render the Christian hymns.

TO THE MEMBERS OF THE
EPISCOPAL CHURCH IN CONNECTICUT;
THE ADDRESS

OF THE ANNUAL CONVENTION HOLDEN AT LITCHFIELD ON THE
 7th JUNE, 1804.

Friends and Fellow-Christians !

IF we look back to the period when the friends of our Communion were engaged in pleading the cause of the Church, suffering in North America without precedent, under the want of the Episcopal office ;—if we recollect how ardently our fathers and fellow-members desired to see a plenary Priesthood established in these realms, and how our candidates for the Ministry could not obtain orders without encountering the dangers of a long voyage, and submitting to an expence of from one to two hundred pounds sterling ;—if we call to mind how many of our pious ancestors and cotemporaries mourned because of their want of confirmation ;—and how some so vehemently longed for the enjoyment of that Apostolic rite, that they crossed the wide Atlantic to obtain it ;—we cannot fail of duly appreciating the Episcopal character, *not only by the words of our mouths, but by the ACTIONS OF OUR LIVES*, by giving to our Bishops the honour of *respect*, and our *bounden duty* of a *liberal maintenance*. Our Forefathers, and many of us, 'till of late, were without the benefits arising from the Episcopal function ;—*then*, they were exceeding precious in our eyes,—things much to be desired : it is hoped that they are so still, and that we and our children, and our children's children will estimate the heaven-sent boon as it deserves.

For the perpetual maintenance of a Bishop in this state, many schemes have been devised, but none have promised so much success, as the recommendation of a Special Convention holden at Waterbury, “ that a half penny tax be laid on the grand list of the Episcopalians, for the purpose of commencing a fund for the maintenance of the Episcopate.” But this failed, either through misconstruction or want of energy to carry it into operation. Still impressed with a sense of the duty which they owed to the Episcopate, the members of a subsequent Convention presented a Petition to the Legislature, praying that an Act might be passed to incorporate certain persons into a body politic for this purpose. Their petition has been granted, and in the Act of incorporation the following persons are named Trustees to manage the concerns of the proposed fund, viz.

Messrs. JONATHAN INGERSOL,
 ISAAC BEERS,
 ELIAS SHIPMAN,
 JOSEPH DRAKE,
 JOHN MORGAN,
 EVAN MALBONE,

WILLIAM HERON,
 S. W. JOHNSON,
 JONATHAN STARR,
 Rev. Messrs. BELA HUBBARD, D. D.
 PHILO SHELTON, &
 ASHBEL BALDWIN.

All have accepted their appointment. They have met under the sanction of their Charter, and have chosen Jonathan Ingersol Chairman, Ashbel Baldwin Secretary, and Isaac Beers, Elias Shipman and Joseph Drake Committee.

These gentlemen are ready to receive donations from all persons disposed to support the Episcopal Church in the person of its chief minister.

Brethren, believing that entreaties will not be necessary to persuade you to the provision for the Supreme Officer in our ecclesiastical polity, we congrat-

enable you on the opportunity now presented, of shewing your zeal for the House of the Lord, and of giving to the honour of his name, according to the *Blessings wherewith he hath blessed you*. We are also putting you in mind, to pay a debt—a debt of gratitude to our common benefactor, for his merciful providence in granting to us a valid and regular succession in the Ministry, with all the blessings and benefits which are connected therewith;—and for such inestimable favours, how disproportionate are all the returns that can be made?—God hath been liberal to you in spirituals and in temporals—his goodness and his mercy accompany you—your land yields her increase and your barns are filled with plenty—but no provision is made for the fountain of holy orders—no maintenance made for Christ's chief minister among you!—Will any of you then grudge to make God some small return? Will any of you be backward to honour with a part of your substance, that Office, which is the grand *Vinculum* that binds and unites Christians throughout the world?—No! Brethren:—rather consider the Office of a Bishop, as the Representative of Christ, and receive those who bear it, as you would the Apostles. Remember those words of Christ to his Apostles, and in them to every succeeding Bishop of his Church—“*he who receiveth you, receiveth me, and he who receiveth me, receiveth him that sent me.*”

Disposed to honour the Person sent, on account of the religious reverence due to the Sender, ye need not, Brethren, the force of multiplied arguments to persuade you to do in the present case what is highly for your honour, your temporal and spiritual emolument. By being liberal in your donations for this confessedly praise-worthy purpose, ye will honour the memory of your departed friends, who have *desired to see the things which ye see*, viz. Ordinations and Confirmations, and have not seen them;—and to hear the things which ye hear, namely, the voices of the Angels of the Churches, and have not heard them. A blessing will descend upon you and your posterity; and whenever mention shall be made of the Church in Connecticut, the Bishop's fund will be mentioned for a perpetual memorial of your zeal, for the cause of God and his Church. Therefore forget not the advice of the son of Sirak, *fear the Lord with all thy soul, and reverence his priests. Love him that made thee, with all thy strength, and forsake not his ministers. Fear the Lord, and honour the priest, and give him his portion, as it is commanded thee.* Eccles. vii. 29, 30, 31.

ASHBEL BALDWIN, Sect'y.

SACRED CRITICISM.

EPISTLE of St. James, chap. iv. ver. 6.—*But he giveth more grace.* On these words a commentator hath made this remark.—“The word *charis* he rendered *grace*, is rarely used to signify any inward motions or secret operations of the holy spirit on the mind, unless when it expresseth the extraordinary gifts, and miraculous endowments conferred on the Apostles and first Christians.”

Scripture is the best interpreter of scripture. As what our blessed Saviour saith in one place, (Matt. vii. 11.) “How much more shall your Father who is in heaven give good things to them that ask him?”—He in another (Luke xii. 13.) expresseth by “How much more shall your heavenly Father give the holy spirit to those that ask him?”—thus comprising *all good things* in one:—so the word (*charis*) *grace*, which is in the New Testament generally applied to express the free and undeserved favour of God to man through Jesus Christ in general, doth sometimes, in a more limited sense, denote the gracious and undeserved assistance of the holy spirit; and that not only in his miraculous

gifts, but in his *ordinary influences*. In both these respects he is called this spirit (*tēs charitos*) of *grace*.—Heb. x. 29. comp. with ch. 6. 45. *Grace* is used for such influences of the holy spirit as are attainable by *every* Christian.—Heb. xii. 28. In like manner, St. Peter's admonition, 2 Ep. iii. 18. *Grow in grace* (*en chariti*) *and in the knowledge of our Lord and Saviour Jesus Christ*, must be supposed to extend to every Christian, and consequently the word *grace* to refer to the *ordinary inspiration* of the spirit of God, as distinguished from his *extraordinary* and miraculous *gifts*. There are several other passages wherein (*charis*) *grace* must be understood to include the like sanctifying influences of the holy spirit, as mentioned in Acts xi. 23. Eph. iv. 7. And St. Paul expressly says, Eph. iv. 7. "*Unto every one of us is given grace according to the measure of the gift of Christ.*"

How the word *grace* was admitted so frequently into our Liturgy, into the writings of our Divines—and in the English language was used to denote the influence of God's spirit, may be easily accounted for from the nature of language. The word *grace* is formed from the Latin *gratia*, in which language, after the Romans became Christians, it was used among other significations, to denote the *ordinary inspiration of the Holy Ghost*. Our Saxon ancestors were converted to Christianity by a Roman monk, and furnished by him with a Latin Liturgy, in which the word *gratia* occurs very often. The Saxons before their conversion had words in their language to express *favour* or *good will in general*, and these they could apply to God as well as to man; but as they had no notion of that particular species of God's good will, by which he affords to man the assistance of his Holy Spirit, so they had no vocable for it, until they adopted the word *grace* into their language. Hence then the primitive and correct sense of the word may be easily ascertained.

Psal. cxli. 5.—*Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.*—*Bible translation.*

Let the righteous rather smite me friendly; and reprove me. But let not their precious balms break my head: yea, I will pray yet against their wickedness.—*Prayer-Book translation.*

However differently these translations express the original, they agree on rendering the cardinal word of the sentence (Heb. *nua*) by *break*. If this be the true reading, the difficulty seems to be insuperable. Commentators may smooth the expression, by giving it a paraphrastic appearance, but a faithful translation only can give the correct sense of the original. Dr. Castle in his *Lexicon*, under the word (*nua*) to break, remarks that the Septuagint, Syriac, Arabic, Ethiopic, Vulgate, and some of the Hebrews, antiently read instead of (*nua*) to break, (*inip*) to bedrop, bedew, or anoint. If the reading this learned man proposes be the true and original reading, the translation will run thus:

Let the righteous instruct me in mercy and reprove me; the oil of the wicked shall not anoint my head.

Exod. xxxiii 7, 8, 9, 10.—*And Moses took the Tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the Congregation. And it came so pass, that every one who sought the LORD, went out unto the Tabernacle of the Congregation, which was without the camp. And it came to pass, when Moses went out unto the Tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the Tabernacle.—And it came to pass, as Moses entered into the Tabernacle, the cloudy pillar descended, and stood at the door of the Tabernacle, and the LORD talked with Moses.—And all the people saw the cloudy pillar stand at the Tabernacle door; and all the people rose up and worshipped, every man in his tent door. And the LORD spake unto Moses face to face, as a man speaketh to his friend.*

As there was a sacred Tabernacle before that erected by Moses, and the Cherubim were instituted even from the fall of man, so doubtless the Ark of the Testimony was also of the same antiquity, and from the beginning represented to believers CHRIST GOD-MAN, raised from the dead, no more to die, but exalted to heaven with triumph and great glory, and invested with all power both in heaven and in earth. Comp. Psalm xvi. 10.—Wherefore my heart was glad, and my glory rejoiced, my flesh also shall rest in hope.—For

why?—Thou shalt not leave my soul in hell; neither shalt thou suffer thine HOLY ONE to see corruption.

Acts ii. 27.—The same words.

Acts xiii. 35.—Thou shalt not suffer thine HOLY ONE to see corruption.

Rqm. vi. 3.—Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.

Matt. xxviii. 18.—And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Rev. xi. 19.—And the temple of God was opened in heaven, and there was seen in his temple, the ARK of his TESTAMENT: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Compare, I say, these texts with one another, and we shall distinctly see the reason why this sacred and highly important emblem was ordered to be made of *shittim*, i. e. a kind of *incorruptible* wood, to be overlaid with gold within, and without, and to be surrounded with a crown.—See Exod. xxv. 10, 11 and xxxvii. 1, 2.

We meet with imitations of this divinely instituted emblem, among several heathen nations, both in ancient and modern times. Thus, Tacitus (*De Mor. Germ.* chap. 40.) informs us, that “the inhabitants of the north of Germany, our *Saxon* ancestors, in general, worshipped *Hethum* or *Horthum*, that is *Mother Earth* (*Terram matrem*) and believed her to interpose in the affairs of men; and to visit nations; that to her, within a sacred grove, in a certain island of the ocean, a *vehicle*, covered with a vestment, was consecrated, and * *allowed to be touched by the priest only*, who perceived when the goddess entered into this her *secret place* (penetrall) and with profound veneration attended her *vehicle*, which was drawn by *four cows*. While the goddess was on her progress, days of rejoicing were kept in every place, which she vouchsafed to visit. They engaged in no war, they meddled not with arms, they locked up their weapons; peace and quietness only were then known; these they only relished, till the same priest reconducted the goddess, satiated with the conversation of mortals, to her temple. Then the vehicle and vestment, and if you will believe it, the goddess herself, was washed in a secret lake.”

Among the Mexicans, *Vitzimputzli*, their supreme god, was represented in a human shape, sitting on a throne, supported by an *azure globe*, which they called *heaven*. Four *poles* or *sticks* came out from two sides of this globe, at the ends of which, serpents' heads were carved, the whole making a *litter*, which the priests carried on their shoulders, whenever the *idol* was showed in public.—*Picart's ceremonies & Rel. ant. vol. 3. page 146.*

In Capt. COOK's voyage round the world, published by Dr. Hawkesworth, vol. 2. p. 252. we find that the inhabitants of *Huaveine*, one of the islands lately discovered in the South Sea, had a kind of *Chest* or *Ark*, the lid of which was nicely sewed on, and thatched very neatly with palm-nut leaves: it was fixed upon two *poles*, and supported on little arches of wood, very neatly carved. The use of the *poles* seemed to be, to remove it from place to place, in the manner of our sedan-chairs: in one end of it was a square hole, in the middle of which was a ring touching the sides, and leaving the angles open, so as to form a round hole within, a square one without. The first time Mr. Banks saw this *coffer*, the aperture at the end was stopped with a piece of cloth, which, lest he should give offence, he left untouched. *Probably there was then something within*: but now the cloth was taken away, and upon looking into it, it was found empty. *The general resemblance between this repository and the Ark of the Lord among the Jews is remarkable*; but it is still more remarkable, that upon enquiring of the Indian boy what it was called, he said, *Ewharre* no *Eatua*, *The house of God*; he could however, give no account of its signification or use. In the neighbouring island of *Ulietea* “were also four or five *Ewharre* no *Eatu* or *Houses of God*, like that we had seen at *Huaveine*.”—p. 257.

(To be continued.)

* 2 Sam. vi. 9, 7.—1 Chron. xiii. 9, 10.

† 1 Sam. vi. 7, 10.

A SUCCINCT HISTORY OF BAPTISM, AS CELEBRATED BY THE PRIMITIVE CHURCH.

[Continued from page 153.]

CHAP. 5.—Of the Baptism of Adults.

CONVERTS from Judaism or Heathenism were obliged to be catechumens for some time, before they could be admitted to baptism. And because multitudes of this sort were baptized, the Church had occasion to consider many cases which are seldom or never to be met with in later times. *In the case of dumbness,*

If a person had desired baptism before that infirmity came upon him, or could intelligibly signify his present desire, the Church admitted him to baptism, though he was incapable of answering for himself. The first Council of Orange has a canon in favour of such persons. By a canon in the African code, persons so sick as not to be able to answer for themselves, may be baptized on similar conditions. *Ferrandus* gives a particular instance of an African negro slave at Carthage, whom his master had caused to be instructed among the catechumens, and prepared with the *competentes* for baptism: he had gone through all the discipline, when a fever seized him, and rendered him speechless; however, he was baptized, others answering in his name, as if he had been an infant. This was communicated to the Bishop and approved, the man having all the conditions required by our Saviour of *adult persons*, namely, to believe and be baptized.

By a canon of the Council of Eliberis, if a catechumen had forsaken the Church a long time, and at last desired to be baptized, though he were speechless, it might be administered to him, sufficient witnesses attesting his desire; because "his crimes were committed whilst he was in the old man," or "because he seemed to have relinquished, and bid adieu to the old man."

With regard to *energumens*, or persons possessed with an unclean spirit.—The Council of Eliberis ordered them to be deferred, till they were cured, except in case of approaching death. St. Cyprian says, that persons possessed were baptized in time of sickness, and that their baptism in urgent necessity, had sometimes a happy effect, in delivering them from the unclean spirit with which they were before possessed, and that they thenceforward lived a laudable and Christian life in the Church. Hence we learn not only that *energumens* were admitted to baptism in time of extremity, but that baptism was a peculiar benefit to many of them.

Another observation to be made upon the baptism of adult persons, is, in relation to *slaves of Christian masters*. Such were not to be baptized without the testimony of their masters concerning their life and conversation: not that the Church vested this privilege in Christian masters to countenance any tyrannical power, but to preserve the purity of religion, and keep hypocritical and profane pretenders from the holy mysteries, the admission to which might prove a scandal to the profession. Experience proved this to be an useful precaution; for it made the masters zealous for the salvation of their slaves, and their slaves as sincere in their pretences to religion, when they knew that they could not be accepted as real converts without the corroborating testimony of their masters. There were also laws of state, obliging all masters to see their slaves, as well as children, made Christians; and in default of this, some penalties were annexed, depriving them of certain privileges; so that it was their interest, as well as duty, to have their slaves instructed. But if they were slaves to an heathen, they were only taught their obligations to their master; and the master had no concern in their baptism, as being himself an infidel.

Yet, because baptism was to be a voluntary act in adult persons, the fourth Council of *Toledo* made a canon, that no one should be compelled by force to profess the Christian faith: and though the Church did not rescind such actions as were done against this rule, yet she did not approve them, but deemed them worthy of censure, and not to be brought into precedent. What looks most like force in this case, was an order of Justinian, which appoints the heathens and Samaritans to be baptized with their wives, children, and servants, under pain of confiscation. But even these laws did not compel them immediately against their wills, but allowed them two years to be catechumens, and admitted none but such as made a voluntary profession of their faith and re-

penance: the penalties being only designed to prevent fraud in such as pretended to receive baptism themselves, but, in the mean time took no care to have their families made Christians.

All such as followed any trades or professions, not allowable by the rules of Christianity, were rejected from baptism, till they had solemnly promised to quit such vocations. The author of the apostolical constitutions specifies several:—viz. The painters, or procurers,—makers of images,—actors and stage-players; none of whom could be admitted to baptism, so long as they adhered to their professions, by reason of that idolatry, irreligion, and lewdness, which were actually committed or encouraged by their means; and therefore, by the third Council of Carthage it was decreed, that if any such after baptism returned to their former callings, they should be excommunicated. Tertullian observes, that the professors of theatrical arts were noted with infamy, degraded, and denied many privileges, driven from court, from pleading, from the senate, from the order of knight-hood, and all the honours in the Roman city and commonwealth. This is also confirmed by St. Austin, and it is no wonder, therefore, that the Christian Church was so strict against them.

In the apostolical constitutions, all charioteers, gladiators, curators of the common games, racers, practicers in the Olympic games, minstrels, harpers, dancers, vlners, and the like, are commanded to quit their callings, or to be rejected from baptism; because that, in the time of heathenism, they were instrumental in carrying on idolatry, lewdness and profaneness. The Circensian games were in honour of the gods, and therefore to be concerned in them, as a charioteer, was to partake in idolatry. Upon which account, the first Council of Arles orders all such to be excommunicated, as followed this service after baptism. The gladiator's art was infamous for its barbarity, and therefore inconsistent with the rules of Christianity. The racers, and curators of public games, and Olympic combatants, were all concerned in idolatrous practices; and as to the other trades of minstrels, harpers, &c. besides their promoting levity, vanity and luxury, they were employed in idol worship, and other profaneness, which seems to have been a principal reason for making so strict a prohibition against them.

Besides these, were prohibited baptism, by the same constitutions, all lascivious persons, with all practisers of curious and profane arts, as magicians, incanters, astrologers, diviners, idle and wandering beggars, makers of amulets, and phylacteries; such as dealt in heathenish lustrations, soothsayers, observers of omens, interpreters of palpitations, observers of accidents in meeting others, and making divination therefrom: observers of the motions of birds or weazles, of voices, and symbolical sounds: all these were to be examined, time allowed them to consider whether they would leave their arts; and if not, they were not to be admitted to baptism. Those whom we call idle and wandering beggars, in the constitutions are called (Gr.) *lotages*, which were a sort of fortunetellers, like those called *gipsies* in Europe. The phylacteries, or Gr. *petasmata*, were amulets made with ribbands, and a text of scripture, or some other charm of words written in them, and hung about the neck to cure diseases, from whence they had the name of *phylacteries* or *preservatives*. Against these, the antient canons and fathers were very severe in their censures, decreeing that any clergyman who made them, should be cast out of the Church; and the Council of Trullo decrees six years penance for such offenders.

There are yet two other kinds or states of life, which must be considered with some distinction, viz. the military life, and the state of concubinage, as it is called in the civil law and the antient canons. Our remarks on these shall close the present chapter.

[To be continued.]

THE CLERGYMAN'S

LAST VISIT AND FAREWELL TO HIS PARISHIONER:

A LITTLE BEFORE HIS REMOVAL TO A NEW SETTLEMENT.

PARISHIONER. MY good Sir, I am glad to see you here, how do you do?—I hope your family is well.

CLERGYMAN.—Thank God we are all well, and I am happy to find tl you and your family, whilst they labour for the meat that perisheth, are "

portionably solicitous for the bread that endureth unto everlasting life. A man's temporal employment, if it be an honest one, is no obstruction to his spiritual concerns; provided he apportion his time and attention according to their respective claims upon him. Adam was put into the Garden of Eden to till and dress it, which he did, though we know not how long, before he fell.

P.—Excuse me, a moment Sir, I promised to my people that I would call them together on this occasion, I will directly return and bring them with me. [After mutual salutations]

P.—I have often remarked, with what truth Solomon has said, "*There is a time for every purpose.*" If a man will but only *time* his work, he will do a vast deal more, than if he had it in a croud about him, not able to determine what to do first.—Nothing is more foolish than to undertake two things at once.

C.—The appropriation of time can be learned only from a knowledge of the value of it. If we estimate time by its scarceness, as we do every thing else, it is the most valuable thing we know of; for there is but one moment of time at once in the world, which moment is withdrawn and another given in its stead. Every period of our time therefore should be husbanded well, no part of it should be spent idly,—far less murdered by being put to an ill use. The present is ours:—The time past was ours, but it is gone to be numbered with the years before the flood, and we may as easily recall the one, as bring back the other. The future is not ours—it may never be ours in this world,—and when it becomes ours as inhabitants of a country different from the present, O how shall we look back upon the deeds done in this body during that period? *There is no counsel, no advice in the grave: Now is the accepted time, now is the day of salvation.*

P.—O may we be wise, and remember our latter end!—Of what folly are they guilty, who suppose that Religion is no friend to this life?

C.—Religion's ways are ways of pleasantness, and all her paths are peace. The promises of God are as much given for the true happiness of the body, as that of the soul, for body and soul make one man, and Christ is the Saviour of the body. But we ought never to forget, that however worldly industry may be approved by our Heavenly Father, we must take care lest it erect an idol in our hearts, such a *love of the world*, as of all other things most powerfully precludes the love of God. *If any man, saith Jesus, love the world, the love of the Father is not in him.* Every period of man's life hath its peculiar propensities, lusts and passions; and as years advance, and circumstances vary, these wage war with, and frequently destroy one another. At a certain age ambition becomes humbled; at another, the flame of impure love goes out; at another, revenge and the boisterous passions seem to become like the sea after a storm. But the love of the world has got the appellation of the *old man's sin*, and what adds to the misery of the case not a little, if the man be rich, the richer he is, he becomes the more covetous. The experience of ages hath evinced, that generosity is the virtue neither of the rich, nor of the old, but of those, who, like Agar, enjoy neither poverty nor riches, but live in the middle grade of life.

P.—Firmly persuaded, that, though Paul may plant, and Apollos water, God only can give the increase, and that he will amply recompence me and mine, as he did Obededon for lodging the Ark within his house for a certain time. As I have always made it a point of conscience, I will continue to apply such a proportion of my earnings to the support of religion in the person of its ministers, as I trust God will pronounce sufficient; for I know that he loveth a liberal as well as cheerful giver; for he giveth to all men liberally and upbraideth not.

C.—Excuse, Sir, my bringing these things to your remembrance; I trust your piety will always direct you aright in all such matters. I will now read a few rules I have drawn up, and will leave them with you, perhaps they may be thought worthy of your perusal on some future occasion:—

RULES FOR THE CONDUCT OF LIFE.

RULE I.

Whatever you at any time intend to do, consider the end which you therein propose to yourself, and be sure that it be always good, or at least innocent. He who does any thing, and knows not why, or wherefore, acts foolishly. And he who aims at an unlawful end, acts wickedly, which is the worst sort of

folly. If you are careful always to observe this fundamental rule, you will thereby avoid many sins, which would disturb your conscience, and also many trifling actions, which would tend to your discredit, or perhaps trouble your repose.

RULE II.

When you have thus fixed upon a proper end to aim at in all your actions; then consider not only what are the lawful means to be used, in order to this end, but also how, and in what manner, these means are best to be applied and brought into operation. That which is unlawful ought not to be done, even for the obtaining of a good end: and means in themselves good, have often failed of success, for want of prudence in the application of them.

RULE III.

When you are seeking for a good end, proper means and the right way of using them; remember that the knowledge of all this must not rest in idle speculation or plausible discourse; but ought to be effectually reduced to practice, as often as you have an opportunity for it. That man who thinks wisely and discourses judiciously, is never to be excused if his practice, when there is occasion for it, is not answerable to his thoughts and words. *To him who knoweth to do good, and doeth it not, to him it is sin: and that servant who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.*—James iv. 17.—Luke xii. 47. Take the sum and substance of these three rules, thus:—

Let the end you aim at be always good. Be vigorous in making use of the proper means for the effecting of such an end: And in doing this be always circumspect. If you proceed after this manner, you will certainly obtain the great end you propose to yourself in the life to come: and if you fall short of some things which you desire in this world, you will have thus comfort, that God thinks fit to deny them to you; not for any fault of yours, but for other good reasons, which are known to him, but concealed from you.

RULE IV.

Since our life here is short and uncertain, and the pleasures of it, are always intermixed with doubts, fears, and sorrows of one sort or another; and since after our time here is ended, there is a life to be entered upon, which is eternal in duration. A wise man will never propose the joys, pleasures, or prosperity of this transitory world, as the ultimate end of all, or indeed of any of his actions; but will always look beyond it, and make it his great business, to secure his happiness in that other life, upon which he must soon enter. *O that we were wise, that we understood this; O that we would consider our latter end! So teach us to number our days, that we may apply our hearts unto wisdom.*

RULE V.

Since death is the unavoidable passage into eternity, a wise man will make it the constant business of his life, to be so prepared, that death may prove to him a passage into everlasting happiness. Whoever is careless of this, *it had been better for him that he had never been born.*

RULE VI.

The only sure way to die in peace with one's self, with all the world and with God; is to live so. It is a foolish thing to rely on what is very improperly called a *death-bed repentance*, to which God hath granted no promise. Repentance consists in reformation of life; and how absurd is it for a man to pretend reformation of life, when his life itself is just at an end!

RULE VII.

To live well, is to be uniform in your obedience to the commands of God; never setting up your own will in opposition to his, nor expecting that he will reward you for the merit of your own good deeds—but solely for the all-perfect merits of his blessed Son your advocate and Redeemer. In order to know rightly your duty toward God, your neighbour and yourself, often ask yourself these questions, from the Catechism:—What is my duty towards God?

Ans. “My duty towards God, is, to believe in him; to fear him; and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him; to give him thanks; to put my whole trust in him; to honour his holy name and his word; and to serve him truly all the days of my life.”

What is my duty towards my neighbour?

Ans. “My duty towards my neighbor, is, to love him as myself, and to do to all men as I would they should do unto me:—To love, honour, and succour

my father and mother :—to honour and obey the civil authority :—to submit myself to all my governors, teachers, spiritual pastors and masters :—to order myself lowly and reverently to all my betters :—to hurt nobody by word or deed :—to be true and just in all my dealings :—to bear no malice nor hatred in my heart : to keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering :—to keep my body in temperance, soberness, and chastity :—not to covet nor desire other men's goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me." These two answers comprehend in them the duty we owe to ourselves. *If ye know these things, happy are ye, if ye do them.*—Wherefore, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report : if there be any virtue, if there be any praise, think on these things."—*Phil. iv. 8.*

RULE VIII.

Arm yourself, and often beg of God to arm you with a fixed and firm resolution, that neither hope, nor fear, nor shame, nor hatred, nor love of any person or thing—nor the scorn of men, nor public applause, shall at any time prevent your doing what you know to be your duty, nor prevail upon you to commit what you know or believe to be a sin. Reason is the rudder wherewith you are to steer your course, and Religion the compass by which you are to guide it ; but Resolution is the wind that must set you forward ; without which, your sails will often flag. Every morning, therefore, implore the gift of Holy Resolution from the Giver of every good gift, and beg of him often to renew it during the day.—Let the following text make a due and operative impression upon your mind—*Fear not them who kill the body, but are not able to kill the soul :—rather fear him who is able to destroy both soul and body in hell.* Mat. x. 28. *Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of MAN be ashamed, when he cometh in the glory of his FATHER, with the holy Angels.* St. Mark viii. 38. *I have sworn, and I will perform it, that I will keep thy righteous judgments.* Psalm cxix. 105. *I will wash my hands in innocency, and so will I go to thine altar, O Lord.* Psalm xxvi. 6. *Whatever others do, I and my house will serve the Lord.* Joshua xxv. 15. *We ought to obey God, rather than MAN.* Acts v. 29.

RULE IX.

Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven. Mat. v. 16.—But take not praise to yourself for any good thing which you do.—*Not unto us, O Lord, but unto thy name be the glory.* Psalm cxv. 1.—*Who maketh thee to differ from another ? and what hast thou that thou didst not receive ?—Now if thou didst receive it, why dost thou glory, as if thou hadst not received it ?* 1 Cor. iv. 7.—To deserve the love and good-will of those who know you, may well be a satisfaction, and in many cases, of use to you : but the praise of men is an empty bauble, and so far from being of any real benefit, that it seems only to puff up those who are fond of it, with pride and vanity, and thereby make them odious to God, and despicable in the eyes even of those who praise them.—Think how this question can be answered—*How can ye believe who receive honour one of another, and seek not the honour that cometh from God only ?*

RULE X.

Take care to fix right principles in your mind ; for want of which, men are often inconsistent, and contradictory in their professions and practice—and uneasy to themselves and others. And when you have well fixed your principles, be careful always to speak and act according to them ; and never to vary from them for the sake of party or any other worldly consideration. God, your own conscience, and good men will approve of this line of conduct ; and as to the censure of fools or wicked men—regard it no more than you would the smoke of an extinguished candle.

RULE XI.

Whatsoever ye do or speak, let it always be done in its proper place, and in a suitable manner. God is a lover of order and not of confusion. Let that which is of the greatest importance be first taken care of. *Seek ye first the kingdom of God, and his righteousness.* Mat. vi. 33. Let serious things be

spoken and done seriously. *Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.* Col. iv. 6. *Be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear, having a good conscience.* 1 Peter iii. 15. Let good and friendly offices be performed with charity and good will not grudgingly, or of necessity. And the like may be said of *all* your words and actions, which when they are not only good, but also suitable to the importance which they do, or ought to carry in them, are pleasant to be seen and observed. *A word fitly spoken is like apples of gold in pictures of silver.* Prov. xxv. 11. But when there is a disagreement between the thing spoken or done, and the manner of speaking or doing it—it becomes more, or less offensive—nay sometimes ridiculous.

RULE XII.

Be in reality, what you are willing to be thought to be. Every man desires to be thought honest, just, and virtuous, that thereby he may gain the approbation of all who know him. Now the only sure way to be thought so, is to be so. Hypocrisy may for a while deceive the world, but at last, it will be detected, and render the hypocrite odious to men, as he always is to God.

RULE XIII.

Be in charity with all men;—that is, have a sincere love for all men, friends, strangers, and even enemies, if you have any: If you cannot always do this, for their sakes who are of the same human nature with you, yet do it for the sake of God, your Creator, who commands it;—and of Christ, your Redeemer, who hath set you an example, that you should follow his steps;—who so loved the world, that he gave his own life to save it; and while we were yet sinners, died for our offences. *If God so loved us, how ought we also to love one another?*

Thus have I summed up the principal parts of a Christian's conduct—and will now conclude with a few passages from the 2d, 3d, and 4th chapters of the Epistle of St. Paul to the Ephesians.—“I beseech you, brethren, that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with long-suffering, forbearing one another, in love! endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling:—one Lord—one faith—one baptism—one God and one Father of all, who is above all, and through all, and in you all. Unto every one of us is given grace, according to the measure of the gift of Christ. And he gave some, Apostles;—and some, Prophets;—and some, Evangelists;—and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;—till we all come in the UNITY of the Faith, and of the Knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.” Seeing then, dearly beloved brethren, that “Ye are fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus CHRIST himself being the chief corner stone; in whom all the building fitly framed together, groweth into an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit;—I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might, by his spirit, in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height;—and know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him, who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us—unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.” “Our Father who art in heaven,” &c.

"Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."
 "Grace be with you all. Amen."

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

A CERTAIN Clergyman not long since devoted part of a Funeral Sermon to the purpose of confirming and establishing Calvinism; and endeavoured to comfort the mourners and convince them that the deceased was *one* of the elect; and to elevate this point to its greatest altitude and prove beyond all doubt that Calvinism is the true Christian Religion, and that Episcopalians in particular have no claim thereto, he affirmed that "*four fifths of all the Christians in the world did not believe Episcopacy to be a Divine Institution, that he would vindicate this if called upon so to do.*" This same Clergyman recently declared, "*there never had been an Episcopalian in the world until about two hundred years ago.*" I hereby request that this matter may be set in its true light. That you would publish in your Magazine what proportion of "*all the Christians in the world*" are Episcopalians, and whether there ever was any Christians in the world but Episcopalians before John Calvin the scismatic who lived in the 16th century.

* * This Correspondent's request will be complied with in a subsequent number.

SUBLIME THOUGHT,

WRITTEN BY A SUPPOSED IDIOT, AT CIRENCESTER.

COULD we with ink the ocean fill,
 Was the whole earth of parchment made,
 Was every single stick a quill,
 And ev'ry man a scribe by trade;
 To write the love of God above,
 Would drain the ocean dry,
 Nor could the scroll contain the whole,
 Though stretch'd from sky to sky.

OF THE CELEBRATED DR. PERNE.

AMONG the many brilliant flashes of wit attributed to this singular character, the following, perhaps, is one of his happiest strokes. The doctor happening to call a clergyman a fool, who was not totally undeserving the title; but who resented the indignity so highly, that he threatened to complain to his diocesan, the bishop of Ely—"Do," says the doctor, "and he will confirm you."

ST. AUSTIN says—"It is an uncomely thing for a Christian to have the sun beams find him in bed; and if the sun could speak (saith he) it might say, I have laboured more than thou yesterday, and yet I am risen, and thou art still at rest."

MARRIED by the Rev. Mr. Burhans, Mr. ABIAH BRADLEY, to Miss RUTH NORTHPROP.

DIED, on the 15th instant, universally lamented, Rev. JEREMIAH LEAMING, D. D. aged 87 years.—A communication respecting this truly Christian character, will be inserted in the next number of this Magazine. It was received too late for the present.

Churchman's Monthly Magazine.

[Vol. I.]

NOVEMBER, 1804.

[No. 11.]

OF WHIT SUNDAY.

THE feast of *Pentecost* (so called, from being the *fiftieth* day after Easter,*) was of great eminency among the Jews; it was instituted in memory of the law being then delivered on Mount Sinai; and it became of no less account among Christians, for the descent of the Holy Ghost, on that same day, on the Apostles and Disciples. Some conclude, from St. Paul's earnest desire, to be at Jerusalem at this time, Acts xx. 16. that it was observed, in his days, as a Christian festival. We are certain, it was observed from the earliest ages after the Apostles.

Among the conjectures on the derivation of the name, Whit Sunday, one is, that, being the eighth Sunday after Easter, it used, in the French language, to be called, *huit* Sunday.

The proper Psalms, for the morning service, are Psalm 48th, and 68th.—The 48th Psalm, being a Hymn in honour of Jerusalem; is, in a mystical sense, an acknowledgment of God's glorious mercies to the Church of Christians under the gospel; of which none was greater, than the immediate inspiration of the Apostles, by the Holy Ghost, and the addition, on that same day, by means of the same Spirit, of three thousand souls to the Church. The other Psalm, contains a prophetic description of the ascension of Christ, *who went up on high, and led captivity captive, and received gifts for men.*

The Psalms for the evening are, Psalm 104th, and 145th. The former, in as much as it is a meditation on the power of God, in making, and preserving, all the creatures of the world; so it celebrates the miraculous works of the Holy Ghost, which made *the clouds his chariot, and walked on the wings of the wind.* The latter, is a form of solemn thanksgiving to God, wherein, we declare the power of the Third Person in the Trinity, and talk of *his worship; his glory, his praise, and wonderful works.*

The first lesson for the morning, Deut. xvi. to ver. 18. contains the law of the Jewish Pentecost or *Feast of Weeks*, which was a type of ours; for, as the Jews received, on this day, the law from Mount Sinai, the Christians, on this day, received the new evangelical law from heaven, by the administration of the Holy Ghost. The first lesson for the evening, Isaiah xi. is a prophecy of the conversion of the Gentiles to the kingdom of Christ, through the inspiration of the Apostles, by the Spirit of God. The completion of which prophecy, is recorded in both the second lessons, Acts x. 34. Acts xix. to ver. 21. but, especially, in the portion of scripture chosen for the Epistle, which contains a particular description of the descent of the Holy Ghost on the Apostles, according to the promise mentioned in the Gospel. The Gospel, Epistle, and the Collect, for the day, are taken from the old Liturgies.

* *Pentecostee Heemera.*

OF THE MONDAY, AND TUESDAY, IN WHITSUN WEEK.

THE Whitsun Week was never made entirely a festival like that of Easter ; because the Wednesday, Thursday, and Friday, were Ember days, and observed as fasts, and days of humiliation, and supplication, for a blessing on the work of ordination, which was usually on the next Sunday following such fasting, in imitation of the Apostolical practice, mentioned, Acts xiii. 3.—The Monday and Tuesday were, however, observed in the same manner as those days in the Easter week, and for the same reasons.

The Collects, Epistles, and Gospels, for both these days, are antient.—The Epistles, are concerning the baptism of converts ; Whitsuntide, and Easter, being, as has been before said, the more solemn time for performing that ceremony ; they further concern the receiving of the Holy Ghost, by the hands of the Apostles ; this being the season for *confirmation*, which was always done, by the imposition of hands. The Gospel for Monday, seems to have been chosen for the instruction of the new baptized. The Gospel for Tuesday, seems to be appointed, in consideration of this being one of the *Ember*, or ordination weeks.

The first lesson for Monday morning, is the history of the confusion of tongues at Babel ; whereby the Church reminds us, that, as the confusion of tongues spread idolatry, and made men lose the knowledge of the true God, so God provided, by the gift of tongues, under the Gospel dispensation, to repair the knowledge of himself, and lay the foundation of a new religion.—In the first lesson for Monday evening, is recorded the resting of God's Spirit on the seventy elders of Israel, to enable them to ease Moses of part of his burthen ; which exactly prefigured the descent of the same Holy Spirit, at this time, upon the Apostles, and others, to the same end, that the care of all the Churches might not lie upon one single person. Accordingly, the second lesson for this day, teaches, that these spiritual gifts are all given to profit with-all, and must, therefore, be all made use of, to edification, as to their true, and proper end.

The first lesson for Tuesday morning contains the history of the inspiration of Saul, and his messengers by the Spirit of God ; and that in the evening, Deut. xxx. is the prophecy of Moses, how God would, in after times, deal with the Jews upon their repentance. The morning's second lesson forbids us to *quench the spirit* of God ; the second lesson warns us, not to believe all teachers, who boast of the Spirit.

OF TRINITY SUNDAY.

AS the praises of the Trinity were every day celebrated in the Doxology, Hymns, and Creeds, the antient Church thought there was no need to set apart one particular day for that, which was done on each. This Sunday was therefore no otherwise distinguished than as an octave of Pentecost, till the heresies of Arius, and others, against the two persons of the Trinity, had excited the apprehensions of the Church ; and then, it was thought convenient, to make the Trinity the more solemn subject of one particular day's meditation. The reason why this day was chosen, as most seasonable for this solemnity, was because, when our Lord had ascended into heaven and the Holy Ghost descended upon the Church, there then ensued a better knowledge of the doctrine of the glorious Trinity, which before that time had not been so particularly disclosed.

This mystery was not clearly delivered to the Jews ; who being surrounded by idolatrous nations, might perhaps have mistaken it for a plurality of Gods ; it was not, however, so hidden even in those times, but that a person, with a spiritual eye, might discern glimmerings of it dispersed through the Old Testament. The first chapter in the Bible seems to set forth three persons in the Godhead, which makes this a very proper lesson for the solemnity of this day. For besides what is said of *the spirit of God* which *moved upon the waters*, ver. 2. we find the Creator himself, consulting with others about the greatest work of the creation, the making of man, ver. 26. The reason of the choice

of the other first lesson, Genesis xviii. is as obvious ; it records the appearance of the great Jehovah to Abraham, in company with two other persons, which, it is supposed, was designed to shew him the *Trinity of persons*. But this sacred mystery is no where so plainly manifested, as in the second lesson for the morning, Matthew iii. which at one and the same time, relates the baptism of the Son, the voice of the Father, and the descent of the Holy Ghost ; and these, though they are, as appears from this chapter, three distinct persons in number, yet the second lesson in the evening, 1 John v. shews, that they are but one in essence.

The Epistle and Gospel are the same, as, in ancient services, were assigned for the octave of Whit-Sunday. The Gospel seems suited to the season, as being the last day of the more solemn time of baptism ; neither the Epistle or Gospel is improper to the day, as Trinity Sunday ; for in both are mentioned the three persons of the Trinity ; and that remarkable hymn of the Angels in heaven mentioned in the portion of scripture chosen for the Epistle, has of itself seemed to many to be a sufficient manifestation of three persons, and but one God. The collect is plainly adapted to this day, as it is Trinity Sunday.

FOR THE CHURCHMAN'S MAGAZINE.

THE PARISH MEETING.

AT A MEETING OF THE PARISH OF —, IN THE YEAR OF
OUR LORD, —

THE Members having been legally warned, convened accordingly, and unanimously made choice of Mr. Steady for their Chairman, and Mr. Faithful for their Clerk — The meeting being properly organized—the Chairman made declaration, that the meeting was open according to warning.—Upon which Mr. Itching-Ear, arose and very respectfully addressing the Chair, *Said*, that, if he understood the business of the meeting, it was to *hire preaching*. He would therefore, *move, that a committee be appointed, to hire twenty good old steady Clergymen, to preach for them by rotation*—For his part he was weary of hearing continually the same Preacher.—Mr. Curiosity next arose,—and had only time to second the motion made by Mr. *Itching-Ear*—before Mr. *Novelty* arose—and observed,—that the motion was highly agreeable to him, that he considered it to be a very dull business, to go to public worship, and hear nothing *new*.—For his part, he had rather be attending a little to his *own* domestic affairs on Sunday, such as salting his cattle, examining his fences, and putting up the rails that had fallen off during the week—Than to go constantly to *hear* the same preacher, let him preach ever so well.—For his part, the sole object for which he ever attended Church, was to *hear Preaching* ; and if he did not hear something new, he considered his time, as spent in vain ; because he had not been *edified*, by the *Novelty* of *Preaching* ; and he believed, that, if the motion made by Mr. Itching-Ear, was carried into effect, they should be so happy as to *hear something new* every Sunday for a long time ; he was therefore very anxious to have the motion tried.

Mr. *Popularity*, arose and said, Mr. Chairman, I perfectly agree to the motion made by Mr. Itching-Ear ; seconded by Mr. Curiosity, and espoused by Mr. Novelty. I wish however, Mr. Chairman, to make this amendment to the motion, *That a committee be appointed to hire twenty good old popular Preachers* : By a popular Preacher, I mean one, who has a *smooth, clear, soft, loud, heavy and thundering* voice, together with an animated theatrical delivery. I do not care much what a preacher says, if he preaches in this manner. To finish my idea of a popular preacher ; I would have him clothed in the most superb manner, let him say what he will, and do what he may, if he is not clad in the most fashionable mode, I shall never be edified by his *preaching*. For my part, I am weary of hearing a minister in home-spun dress, preaching up, that a Christian faith, a divine temper of mind, and Evangelic-

al obedience, together, with sincere repentance, are absolutely necessary to make us Christians. These doctrines are as old as Christianity itself. I fully agree with Mr. Novelty, whenever I go to public worship, I want to have something new, and I wish to have it told with a good grace. I am anxious for the amendment.

Mr. Close-Fist, very devoutly arose, and said, I fully agree to the amendment; those gentlemen who have spoken upon the subject, have delivered exactly my sentiments and feelings in the matter; but, I fear, we shall be obliged to pay too dear for *preaching*; they will ask as much as they think they can possibly obtain; they in general are a set of *artful* men, their *whole object is to line their own pockets*: I love to hear good *popular preaching* as well as any man living, and would wish to hear a new preacher every Sunday as long as I live; but I would not give all I am worth to gratify my ears; therefore I think it to be a matter of the utmost importance to appoint a committee (if the motion is carried) who are men of judgment, art, wit, craft and economy; such men as will not be liable to be imposed upon by the artful insinuations of ministers; I wish therefore, Mr. Chairman, that the sense of the house might be taken, upon the subject; the vote was called for, and declared to be in favour of the motion by a very great majority: upon which Messrs. Steady, Itching-Ear, Novelty, Popularity and Close-Fist, were appointed a committee to carry the resolution into effect. The Chairman then called upon the house, to know whether there was any further business for the meeting to transact; if not, it would be proper to dissolve it.

After a long pause, Mr. *Serious*, whose head was silvered over with age, with a very venerable but cheerful countenance, arose, and respectfully addressing *The Chair*, said, I do not rise, sir, to find fault with the *resolution* which has been passed, but to correct, if possible, the *ideas* of those gentlemen who have spoken upon the subject; they appear to have good honest hearts but very erroneous heads. They seem never to have had, or to have lost, all true ideas of the Church of Christ, of the ministerial office, and of public worship.—The Church of Christ, is the whole society of those who are incorporated by baptism, administered by those who are commissioned by Him as the Supreme head of the Church, and distributed under lawful governors, into particular Churches, holding communion with each other in all the essentials of faith, worship and discipline: His ministers are dignified with an especial commission from Him; they are stewards of the mysteries of God, to whom He has committed the word of reconciliation; they are ambassadors from Him, authorized to negotiate and transact all the outward administrations of the covenant of grace. Upon which account their office is sacred, and all contempt shewn to them, is an affront to their Master, whose character they bear; and therefore, on account of the high dignity, and absolute necessity of the ministerial office, to the very existence of the Church, they are entitled to a liberal support from the people, according to the blessing of God upon their substance, and *that not grudgingly, or of necessity*, but cheerfully, as a debt due to God, who is the bountiful giver of every good gift, in whose name, and by whose authority they act. But the idea that the ministerial office consists altogether in *preaching*, and that, it may be *bought and sold* by the people's *hiring preaching*, appears to me, to smell rank of simony, and to imply that the gifts and graces of God's holy spirit may be bought and sold; and that our Heavenly Father may be *bribed* to bestow his spiritual blessings upon us. We learn from the Bible, (a book, which all who profess and call themselves Christians, believe to contain the word of truth) that God, at *undry times, and in divers manners, in times past, hath spoken to the fathers by the Prophets*; and at last sent his own Son into the world, and spake in him: and that he instituted the Church of the Jews and the Christian dispensation; in the former, *Aaron, Priests and Levites*, in the latter *Bishops, Priests and Deacons*. But in that book we find mention nowhere made of hiring priests, under any divine sanction. We read indeed of *some of the priests teaching for hire*; but those were characters of whom it is said, *they preach deceits and the people love to hear it so*. None but irregular priests would submit to be hired; witness the young Levite (Judges xviii. v. 4) who hired himself not by the Sunday, but for a certain time, to gentleman of Mount-Ephraim; mark the conduct of this *hiring* priest, how he joined with a legion of the tribe of Dan to rob his mas-

ter, and carry off all his gods:—learn from thence what confidence is to be placed in mercenary or hireling priests. True it is that the priests of Baal and Diana were hired, but I hope that you would not rank Christian priests with those. By my abhorrence of the plan of hiring priests I have naturally been led into this digression; but to return,

The worship which is due from us to God, consists, in confessing and imploring the forgiveness of our sins, and requesting *Him* for such blessings as we stand in need of, with humble, penitent and obedient hearts. And when the holy scriptures are read in the Church, we should attend to them, as a voice from Heaven, as a revelation from the God of truth, as the grand charter of all we hope for; and the rule of faith, and manners, to direct us in the true path to eternal happiness. In our prayers and praises, with grateful hearts and united voices we thank God, for all his favors, both spiritual and temporal, which he has conferred upon us, and devoutly implore the continuation of them through the merits of Christ. And when we sit down to hear the *sermon*, we should hearken to it, as delivered by *God's Minister*, as a means of promoting and cultivating in us the practice of all moral and evangelical duties. This is the doctrine which the *Holy Scriptures* teach us, concerning the Church of God, *His ministers*, and the worship that is due unto Him from all Christians. But, Mr. Itching-Ear, says, he is weary of hearing constantly the same minister *preach*, and therefore, he wants to *multiply preachers*.

Mr. Novelty considers it, a very dull business, to go to the house of God, and hear nothing *new*, and that, he had rather attend to some small domestic affairs, on Sunday, than to go constantly to hear the *same minister*, let him preach ever so well, and that, the only reason why he ever attended Church, was, to *hear preaching*, and if he did not hear something new, he considered his time as lost.

Mr. Popularity appears to possess the same sentiments, but wishes to have the preachers clad in *soft raiment*, to preach in a more pompous and ostentatious manner; and to lay aside the old *hackneyed* doctrine of *faith, repentance* and *gospel obedience*. He does not care *what* he hears, if it is only told with a *good grace*:—And to put on the *cap-sheaf*, Mr. Close-Fist arises, confesses that those gentlemen have spoken his sentiments and feelings to the full. But, only he does not wish to injure his *purse*, to *gratify his ears*. Mr. Chairman, is it possible that these can be the deliberate sentiments, of those who have been initiated into the Church of Christ by the sacrament of baptism, and have been taught their catechism. I am sensible, that this is the road, in which no small part of mankind, at the present day, are travelling, as they pretend, to the regions of eternal glory. But, Mr. Chairman, we must not expect that our *ears* alone will carry us to Heaven, we must not expect to ride to endless happiness upon the back of a *new popular preacher*, or to be wafted to the regions of eternal *bliss*, by the blast of *pulpit eloquence*. This a plan of obtaining salvation, to which the holy scriptures give no encouragement, it is not embraced within the whole compass of divine revelation.

The *Bible* is the only rule to direct us how we are to obtain endless happiness; that teaches us what we are to *believe*, and what we are to do. Noah manifested his faith and obedience by building the *Ark*, to save himself and family from the waters of the deluge; Abraham, by leaving his native country and offering up his son Isaac; Moses and the children of Israel, by attending to every ceremony of the Passover, that they might not perish, with the first-born in Egypt; David by building an Altar at the threshing-floor of Araunah, to stop the pestilential sword of the Lord; Naaman by washing seven times in the waters of Jordan to cleanse his leprosy, and the widow of Zarepta, by delivering up her last morsel of *meal and oil*, to sustain the Prophet of God, that *they* might not fail, during a famine of three years and six months.

In that part of the *Bible* called the New-Testament, (let Mr. Popularity say what he will about it) a Christian faith, a divine temper of mind, and a sincere repentance together with evangelical obedience are required of us. The first comprehends what we are to *believe*, the second what we are to *be*, and the last what we are to *do*. Now, the first step in the Christian religion, is to believe, that Jesus Christ is the true Messiah pointed out by the Prophets; this belief is founded upon the evidence for it, contained in the holy scriptures: we must take a view of the prophecies in the

Old Testament concerning the Messiah; compare the fulfilment of them in the New; and see if Christ came with all those characters mentioned by the ancient prophets. In this case our faith will be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. (Eph. ii. 10.)

Mr. Chairman, In order to obtain eternal happiness we must be initiated into the body or Church of Christ, by the sacrament of baptism; this is the way and means by which we are admitted into covenant with God, and are translated from a state of nature into a state of grace, and are thereby, under the most solemn obligation to walk in newness of life. But in order to support this new or spiritual life, we must receive the sacramental body and blood of Christ. By the worthy partaking of which, we obtain the pardon of our sins, fresh supplies of the Holy Spirit, to enable us to do our duty, and a principle of immortal life, to our bodies as well as to our souls. We must also regularly appear before God in his house, in that place where he has told us *his honour dwelleth*, and where he will meet us and bless us, with penitent hearts confess our sins, devoutly implore the forgiveness of them, heartily thank him for the numberless favours and privileges he is constantly bestowing upon us;—with humble resignation to his divine will, ask the continuation of them; and with attentive minds and obedient wills hear what he says to us in his holy word. These things being done upon evangelical principles, render us through the merits of our blessed Redeemer meet to be partakers of the inheritance with the saints in light; and when we are thus qualified for happiness, Christ will intercede for us, in right of his own merits, that we may be put in possession of that degree of happiness which our gospel obedience has fitted us to enjoy. This is the way which infinite wisdom directs us to pursue, that we may finally arrive at the regions of endless glory. These are the means I have made use of from my youth up, with a steadfast faith in the promises of God, through the merits of Christ, and with a sincere desire to walk in the way of God's commandments.

I am this day four score years old, I am now standing, as it were, with one foot in this world, and the other in the next:—by the use of these means I have been supported through all the changing scenes, all the trials and providential dispensations that have befallen me in my long journey of life;—I can now look backwards upon my past life, with complacency, and forwards into the other world, without dismay. Take, I beseech you, for once, an old man's advice; give over, I pray you, all your whimsical notions of obtaining eternal felicity, only by *hearing new and popular preaching*, and sincerely and devoutly make use of *all the means of grace* which our blessed Saviour has instituted in his Church, under *any lawful minister* whom God in his Providence shall place over you; always remembering that *holiness of office*, is superior to every other consideration. If you do these things with a peaceable and sincere mind, you have the assurance of God himself, that they will finally lead you to those rivers of pleasure which flow at his right hand, and where you shall participate in heavenly joys, for ever and ever.

A SUCCINCT HISTORY OF BAPTISM.

CHAP. 5.—Of the Baptism of Adults—Concluded from page 155.

SOME learned men are of the opinion, that the Council of Nice condemned the military life, as in itself unlawful, and that the antients did, therefore, excommunicate such as carried arms after baptism. This charge, however, is grounded on a mistake. The words of the canon are these;—“*If any, who at first, by the grace of God, made confession of their faith, and cast away the military girdle, do afterwards return to their vomit again, so as to give money for a place in the army, let them be ten years among the prostrators after they have been three years among the hearers.*” which passage the generality of interpreters take to refer to the times of *Licinius* the persecutor, (about the year of our Lord 312) who obliged all the Christian soldiers by an edict, to be cashiered, unless they sacrificed to the gods. Upon which, many threw away their girdles, and quitted the military life. But afterwards some of them

returned to it, performing the conditions, and giving money to regain their posts. And against such was the Canon intended. *Athanasius* thinks it respected such penitents as had vowed to renounce all secular business, but who returned, and took civil offices, which, in the imperial law, and the canons of the Church, are sometimes called *militia palatina*; and there are some others of this opinion. However, it is agreed upon among all, that the council of *Nice* did not prohibit the military life; except only in some special cases, where it might happen to be unlawful in particular circumstances.—For *Constantine* himself, allowed the soldiers who were cashiered by *Licinius*, to return to their employment again. And the first Council of *Arles* excommunicated all such as threw away their arms in time of peace, on pretence that they were Christians; which is a convincing proof that soldiers were not obliged to renounce the military life at their Baptism: but all that was required of them, was, that when a soldier came to be baptized, he should be taught to do violence to no man, to accuse no one falsely, and to be content with his wages; and if he consented to these things, he was to be received; and that this was the standing rule of the Church.

As for concubinage, which, in the common acceptation is of an harsher sound, as the Jews and Patriarchs of old did, so the ancient Christians also made a distinction; and among them there was one sort of concubines permitted, as differing nothing from a wife, save only that she was not married with all the solemnities that the other was. And this sort of concubines the ancient Canons received both to Baptism and the Communion.

The difference between a Concubine and a Wife, was only this: The Wife was married publicly, with great solemnity, instruments of dowry, and other ceremonies, which the civil and canon law required. But the Concubine was married privately, and without any of these solemnities. They agreed, however, in these three things:—1. That they were persons unmarried before. 2. That they obliged themselves to their husbands to live chaste, and be joined to no other. 3. That they would continue faithful in this state all their days. Now, this sort of Concubines, being married, were not reputed guilty of fornication; and therefore they were admitted to Baptism, without any further obligation, in case the husband was an heathen: if otherwise, the *Constitutions* made a little difference; for if he had a Concubine, he was obliged to dismiss her, and marry a lawful wife, if his concubine was a slave; and if she were a free woman, he must make her a lawful wife; otherwise he was to be cast out of the Church.

The decrees of Pope Leo (made A. D. 444) are to the same purpose. By them, Christians were obliged to dismiss their Concubines, if they were slaves, unless they would enfranchise them, lawfully endow them, and take them in public marriage, as the law required. And in this respect, these Decrees seem to differ from that of the Council of Toledo, which allows a Concubine to cohabit in private wedlock, without any ecclesiastical censure. St. Augustine, in his treatise *de Fide*, says, that a Concubine of this sort may be admitted to Baptism; the matter being such as the Scripture hath no where positively condemned, but rather left for the Church to decide, according to the best skill she is invested with for determining such difficult questions.

We may add one remark more upon this head; namely, that the *Married* would admit no married persons to their Baptism;—but they must be either Virgins or Widows, Batchelors or divorced persons; which Tertullian informs us, proceeded from their abhorrence of the married state, which was common to them with many other ancient heretics, though we do not find the denial of Baptism ascribed to any others. [To be continued.]

JONES'S FIRST LETTER TO A PREDESTINARIAN.

MY GOOD BROTHER,

I FIND that you are one of the Predestinarians of these latter days. You are assured of your own salvation, and look with pity on us poor, unlearned Christians, who are left behind, and dare not think so highly of ourselves as you do. We take the whole word of God, as the rule of our faith and obedi-

ence : *you take a part of it ; and that part you interpret, in such a way of your own, as to endanger all the rest. We are taught, as plainly as words can teach us, to make our calling and election sure.* But why should we do so, if our election, like your's, is *sure* already ? If you can once bring yourself to think that you *stand*, you are safe ; whereas the Apostle lets me know, that I am, from that moment, in *danger* ; and accordingly bids me *take heed lest I fall*. But no sins can make you fall ; because God is so partial, that, in favor to you and some others, he distinguishes between the sin and the sinner, and sees not the one for the sake of the other : whereas I am told, that *the soul that sinneth, it shall die* ; and that there is *tribulation and anguish upon every soul of man that doeth evil*, without distinction of persons. How strange is it, that you and I should find in the same scripture two such different religions ! What will unbelievers say ? Will they not say, that we are both mad ? I am as well assured that I shall be saved as you are ; but I am not assured on your principles. You will be saved in preference to others : I humbly hope to be saved *even as others*. I am no where taught in the Scripture, nor have I any private revelation of it, that my Christian baptism gave me any privilege, which baptism does not give to other Christians. I am assured, and I believe it, that *God is no respecter of persons* ; whereas, with you, he is nothing else. So the Jews thought ; and that they themselves were the persons respected. As such, they justified themselves, and despised all others, as sinners of the Gentiles ; which opinion led them to their ruin. I never met with any persuasion which comes nearer to theirs than your's doth. But here you will say, you are no Jew. The Jews hated Jesus Christ ; but you love him. And I believe what you say.—But do you love him *in sincerity* ? Have you no reserves ? Perhaps you have neither seen nor heard, and will not believe me, but will rather be angry with me, when I tell you, that the contempt which was formerly shewn to the *person* of Jesus Christ, is now shewn to his *Church*, which is his body ; and that, as his own death was the beginning of Christianity, so the death of his Church will be the end of it. When I speak of his Church, I mean that *ark* which is *now* on the *waves* of this troublesome world, towards a new heaven and a new earth, wherein dwelleth righteousness ; I mean that *Church in the wilderness* which is now travelling to the Land of Promise ; containing many enemies within the camp, and having many more without, who are all waiting for its destruction, and boasting that it is near at hand.

Your way of proving your election is also very weak, and will bear no examination. For what testimony have I but your own word ; while your *works* (as we ignorant people understand them) speak a very different language ? But you add, that it must be true because you *feel* it ; and you say this ought to suffice. But it will not suffice ; for it is the very witness which I am warned not to take ; because, as it comes *from yourself*, it is not true ; (see John v. 8.) and it opens a door to all manner of imposture and delusion. For if I am to believe what one man *says of himself*, why am I not to believe another ? Some better rule, therefore, is wanting ; and our Saviour himself tells me, that there must be a *second witness*, and that this must be the witness of *God*, in some shape or other : unless, therefore, a man can produce it, I am not bound to believe him. I shall still think, that the man, who is *his own witness*, is a *false man*, whether I can detect him or not. Here, neighbour, I have got you upon new ground, which, perhaps, you never saw before. But study your Bible better than you have done, and you will find that I am right, and that there is more *error*, and more *sorts* of error (in the world) than you have hitherto been aware of.

You and your companions think that the Gospel is in a very flourishing state : but I see and lament the contrary. I see much evil under the name and appearance of good. You think the age of imposture is past ; and that Satan has laid aside his old devices. You see him with his robe of light on—I see the *wolf* *stript* : and whatever shape he may assume to deceive the ignorant, I pray daily and earnestly that the flock of Christ may be defended from him.

One more important question I must ask you. If, by your election, you mean that your final salvation is determined ; how then is God to judge the world ? Are you to judge first, and is God to judge afterwards ? Suppose that he and you should judge by two different rules ; where are you then ? Suppose

you should put evil for good ; (which has been a common mistake in all ages) will God follow your example? We are, therefore, bid to *judge nothing before the time* ; till God, who alone is fit to judge, *shall bring to light the hidden things of darkness* : then shall strange things appear, now totally unexpected and unknown. Then the applauses of a mistaken world, and of a man's own false heart shall signify nothing. No praise shall be lasting, but that which cometh only from God.

I have now given you, with that truth and friendship, which you may expect from a brother, my three grand objections against your new law of *Predestination*. I do not, I cannot, receive it. First, because God is no respecter of persons : secondly, because no man can be admitted as his own witness : and thirdly, because God shall judge every man according to his works. These objections are so short and plain, that you must understand them. You cannot plead ignorance. Can you answer them? If you cannot, you should *cease to prevent the right ways of the Lord* ; you should come down from your high thoughts, and serve God with me, in the good old humble way of faith, hope, and charity, which will never mislead you : and may God direct us both in the same, for the alone merits of Jesus Christ our Lord. So shall we be able to *stand in the evil day*. In which prayer I hope you will join with your faithful brother and humble servant.

January 1, 1800.

PHILALETHES.

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

AN OBJECTOR TO CHRISTIANITY ASKS,

Why the promulgation of it was so long delayed?

BY way of objection to Christianity, it has been inquired, why the publication of it was so long delayed, if it was of so great benefit to mankind as is pretended, and why the Jews were kept so long under the beggarly elements of the law by that divine Being who is no respecter of persons?

We know the divine judgments are a great deep, nor by searching can we find out the Almighty to perfection, but though many of God's ways are far above out of our sight, yet I conceive he has sufficiently explained his proceedings in the questions above, by calling Christ the Lamb slain from the foundation of the world, and the Mediator of the *New Covenant*, which shews that upon the knowledge of transgression before it took place, the covenant of redemption between the Father and Son commenced, in which Christ undertook to be the Mediator betwixt God and man—engaged to assume the nature of man, in it fulfil that law which man would break, and satisfy divine justice, by offering his own blood a sacrifice for the sins of men, in the very nature which had sinned. But till the fulness of time should come, the time infinite wisdom saw most proper for Christ to execute this engagement, all he had undertaken to do, should be considered as done, and indeed with God was done ; for to a being present to all time there can be no succession of time, but what is past or future to us, to him is present. Thus Christ's assumption of human nature was considered as accomplished—his blood shed—God's justice satisfied, and man in a state of reconciliation with him—of course that the Saviour of the world was appointed even before the world was made, and therefore that the mediation of Christ commenced with transgression, and henceforth there was a standing propitiation for sin, a daily intercessor at God's right hand, whose merits were available and whose righteousness was imputable to the whole race of Adam, although, in their several generations, the great body of the people were not clearly told of it, and if this (as it seems to be) is the import of Christ's being the Lamb slain from the foundation of the world, it will follow that in this particular Christianity is as old as the fall of man, and that the whole race before and since the deluge, have in effect, though not in form, been under the same dispensation of grace with us—had a like admission to the throne of grace, and have been favoured with the same kind, if not the same degree of spiritual assistance that the gospel now carries with it—and if any man sinned, the same advocate with the Father Jesus Christ the righteous, who is the propitiation not only for our sins, but also for

the sins of the whole world, and a principal difference between the ancients and us is, that the blessings they enjoyed through the Redeemer *then*, not formally and generally declared to them, are *now* increased and made known to us by an express revelation from God. But during the long period from Adam to Moses the ancients were implicitly in the same covenant that we *now* formally are; and by a proper use of the means of grace God then indulged them with, were in the same state of salvation with us, for in every age and every nation too, he that feareth God and worketh righteousness is accepted with him, and it is both contrary to his word and an aspersion upon his character to say God now is or ever was a respecter of persons. If all men have not had the same light and the same measures of divine assistance, God knows what they have had, and will not require more than he has given—the judge of all the earth will do right. The man in the gospel with one talent, is not condemned for the misimprovement of ten or five, but for *refusing* to improve the one talent he had received. The heathen who had not the law were a *law* to themselves, their consciences either accusing or else excusing them. The approbation or disapprobation of conscience guided by such light as the providence of God had cast in their way, is the rule by which they are to be judged; there is indeed no other name given, but that of Jesus Christ, by which men can be saved from Adam to his latest son; but he who says, they who have not heard of Christ cannot be saved by him, though they honestly strive to frame their lives by the best light God has given them, clearly deny that Christ is the Lamb of God slain from the foundation of the world, and that his sacrifice is a propitiation for the sins of the whole world, which the scriptures of truth fully assert. I know that an interest in Christ is necessary for the application of his merits to all who have heard of him, but since faith comes by hearing the word of God, and millions in every age have not heard it, to say, that without faith in Christ none of these can be saved by him, is to consign to endless misery, not only all who have died in infancy, but all the heathen from Adam to this day, although many of them doubtless have lived, or honestly endeavoured to live up to the best light they had received, and surely this is a doctrine neither comporting with the benevolence or word of God, and is filled with such horror as must distress and shock every benevolent mind. But if God requires of all men the improvement of such talents only as he had given them: and will extend the merits of Christ to the well-disposed in every country, though they had never heard of him, every rational mind will be satisfied, that agreeable to his own declaration, he is no respecter of persons, “since in every nation, he who feareth God and worketh righteousness is accepted with him.”

Let us enquire why God withheld the gospel revelation so long, since it displays the infinite depth of his love and goodness to men?—God is a being of order, not the author of confusion, and as he has made men capable of rising gradually in knowledge from generation to generation, by posterity's improving upon the discoveries of their fathers: so it seems congruous that God should adapt his revelations to the capacity, as well as the condition of his creatures. Men are not so framed as to rise to perfection in knowledge or virtue at a leap; but must advance gradually in sacred, as well as civil science, as lesser discoveries strengthen the capacity to investigate sublimer truths: hence it seems requisite that God should proceed gradually in his sacred instructions, and not introduce his most perfect revelation, till by these less perfect, he had prepared the mind of man to understand and receive it. And as this method comports with the reason of man, so we are assured by the Apostle, that it was by the wisdom of God adopted in respect of the law; for says he the law was a school-master to bring us to Christ. Just so in the natural world, that which was less perfect was first made. Plants, trees, and vegetables of every kind were formed before animal productions, and the animal, before the rational creation. The earth and sea were first brought out of confusion into order and made capable of the benevolent uses for which they were designed by the wise Architect. The sun and planets were set in the firmament to illuminate and warm the earth—grass covered the face of it, and plants and trees rose spontaneously to adorn it. Then the various tribes of animals in the air, earth and sea were formed to take their past-time and gather their food, which its surface, like a table well furnished, offered for their entertainment and support;

and finally, when the earth was thus prepared and stocked with vegetable and animal productions, a rational being is formed, and man brought upon the stage to stand upon the head of the sublunary creation, not only to till, dress and feed upon its bounty; but also was endued with powers, and commanded of course, to look up to, to contemplate and adore the wisdom which contrived, and the hand which formed such stupenduous works, as well as the distinguishing goodness which had subjected all things here to his dominion and controul. Why then should not the same order be preserved in the moral, that is, in the natural world? Why should not God make a gradual advance in his revelations, and proceed from less to greater discoveries, from types to realities or from the shadow to the substance? Light indeed is sweet, but there must be a proper time for its appearance; the *evening* and the *morning* make the *day*; the obscurity of types, and the shadowy import of sacrifice and prophecy must prepare the way for the sun of righteousness to arise upon the benighted world. All the parts of creation—providence—and redemption are progressive. In the wise counsels of God the Prince of Peace and Saviour of the world, was not to come upon the stage till legal services had expired, predictions of prophets been accomplished, visions, the appearance of angels and wonderful revelations from heaven had prepared the world for his advent. It seemed eligible to divine wisdom, therefore we must believe it requisite, that there should be a regular subordination of events in several religious ceremonies, and upon the extinction of one of inferior rank a more sublime one should commence. We indeed ought to adore God that the lines are fallen to us in such pleasant places, that we were born and live under his last and most blessed revelation which many prophets and righteous men of old desired to see, but yet because God did not hurry on his most perfect revelation, for their convenience, unseasonably, is no proof that he is a respecter of persons, especially as he will not require more than he has given, and will extend the merits of Christ as well to those who lived before, as to us, who live since his advent; to those who have not, as well as those who have heard of him.

HEATHEN EVIDENCES OF CHRISTIANITY.

No. H.—Continued from page 75.

THE unconverted Heathens, who were pressed by the many authorities that confirmed our Saviour's miracles, as well as the unbelieving Jews, who had actually seen them, were driven to account for them after the same manner: for, to work by magic, in the Heathen way of speaking, was, in the language of the Jews, to cast out devils by Beelzebub the prince of the devils. Our Saviour, who knew that unbelievers, in all ages, would put this perverse interpretation on his miracles, has declared the malignity of those men, who, contrary to the dictates of their own hearts, started such an unreasonable objection, a blasphemy against the Holy Ghost, and pronounced not only the guilt, but also the punishment of so black a crime. At the same time, he condescended to shew the vanity and emptiness of this objection against his miracles; by representing, that they evidently tended to the destruction of those powers, to whose assistance the enemies of his doctrine had ascribed them. An argument which, if duly weighed, renders the objection so very groundless, that we may call it even blasphemy against common sense.

It would be absurd to imagine, that evil spirits would enter into a combination with our Saviour to cut off all correspondence and intercourse with mankind, and to prevent them for the future from addicting themselves to these rites and ceremonies, which had done them so much honour. We see the early effect which Christianity had on the minds of men in this particular, by the great number of books which were filled with the secrets of magic, and made a sacrifice to Christianity by the converts mentioned in the Acts of the Apostles. We have likewise an eminent instance of the inconsistency of our religion with magic, in the history of the famous Aquila. This person, who was a kinsman of the Emperor Trajan, and a man of great learning, although he had embraced Christianity, could not be brought off from the studi-

magic, by the repeated admonitions of his fellow Christians ; so that at length they expelled him from their society, as rather choosing to lose the reputation of so considerable a proselyte, than communicate with one who dealt in such dark and infernal practices. Besides, we may observe, that all the favourers of magic were the most professed and bitter enemies to the Christian religion ; not to mention Simon Magus and many others, we shall only take notice of those two great persecutors of Christianity, the emperors Adrian and Julian the apostate, both of them initiated into the mysteries of divination, and skilled in all the depths of magic. We shall only add, that evil spirits cannot be supposed to have concurred in the establishment of a religion, which triumphed over them, and divested them of their influence on mankind ; nor would we mention this particular, though it be recorded by Christian authors, did it not appear from the authorities above cited, that this was a fact confessed by heathens themselves.

When a man is born under Christian parents, and trained up in the profession of that religion from a child, he generally guides himself by the rules of the Christian faith, in believing what is delivered by the evangelists. The learned Pagans of antiquity, before they became Christians, were only guided by the common rules of historical faith ; that is, they examined the nature of the evidence which was to be met with in common fame, tradition, and the writings of those persons who related them ; together with the number, concurrence, veracity and private characters of those persons ; and being convinced upon all accounts, that they had the same reason to believe the history of our Saviour, as that of any other person, to whom they were not actually eye-witnesses, they were bound by all the rules of historical faith, and of right reason, to give credit to this history. But while we affirm, that an historical belief of the acts of our Saviour might induce these learned and candid Pagans, to embrace his doctrine, we do not deny that there were many other motives, which led to it, as the excellency of his precepts, the fulfilling of the prophecies, the miracles of his disciples, the irreproachable lives and magnanimous sufferings of their followers, with other considerations of the same nature ; but whatever other collateral arguments influenced more or less the philosophers of that age, it is certain that a belief of the history of our Saviour was one motive with every convert, and that upon which all others turned, as being the very basis and foundation of Christianity. [To be continued.]

REMARKS

ON THE APPARENT APOSTACY OF CAPTAIN COOK, ON THE ISLAND OF OWHYHEE.

Continued from page 135.

When Ephraim spake, trembling, he exalted himself in Israel :—but when he offended in Baal, he died.

They say—let the men that sacrifice kiss the calves.

Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

Hoseah xiii. 1, 2, 3.

EXTRAORDINARY interpositions of Providence require extraordinary attention ;—and if our eminent circumnavigator was so long and wonderfully preserved amidst innumerable dangers, and at last dishonourably killed by a stab in his back, and his body torn limb from limb, so that, not without threads could even the fragments of it be procured for burial, we may infer that there was some direful cause for all this :—and where shall we find a cause more prominent and conspicuous, than his apparent apostacy from the true God, by an induction into the number of idolatrous votaries of false gods ?

I pray the Lord that he may find mercy in that day !

Though charity bids us hope that Capt. Cook had no other intention by his compliances with the idolatrous rites of the Owhyheean religion, than to secure the good will of his new friends, yet, being a Christian by parentage as well as by education, he was inexcusable for carrying his compliances so far. Even in

sport; or as a piece of humour, such conduct is highly censurable. Unfortunate man! so long as he sailed round the globe, afraid to offend, and putting his trust in the Lord, he exalted himself in Israel, and was honorable in his profession; but the moment that he offended in Basal, and worshipped the idols of Owhyhee, he died! The priests of the Morai, when they sacrificed, kissed their idols, and ordered Capt. Cook to do the same;—he kissed them, and in a few days he was as the morning cloud, and as the early dew that passeth away; as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney!

The scene of this apparent apostacy is called a *Morai*; what the correct meaning of that word is, perhaps we shall never know; but if we grant that the Hebrew word *mahari* not only sounds a good deal like it, but may be the same word a little differently pronounced, we shall not be much mistaken in our interpretation of the word *morai*. The Hebrew word *mahar* or *mahari* signifies endowment—and probably the word *morai* refers to the sacrifices or religious endowments made to their idols. But this I offer rather as conjecture, than grammatical assertion. In vain shall we attempt to decypher the religious import of the several apartments on the raised base, or as it may be considered general altar, or the *loftiest scaffolding* of the whole: that they had their appropriate uses is evident from the circumstance of our navigator's receiving certain parts of his initiatory honours in one, and certain parts in others of them.

As this initiatory ceremony seems to have been conducted with great regularity and system, let us attentively examine each particular—and,

1. "*Koah*, a priest, being led into the cabin, approached Capt. Cook with great veneration, and threw over his shoulders a piece of red cloth, which he had brought with him. Then stepping a few paces back, he made an offering of a small pig, which Capt. Cook held in his hand, whilst he pronounced a discourse that lasted a considerable time."

Mavor's Travels, vol. 7. page 253.

This must have been the introduction to what follows, and at this time he received the name of *Orano*, and henceforward was an object of adoration among those heathens.

2. *Koah* (sometime intervening, perhaps a day or two, for we are not informed how long) conducted Capt. Cook to the top of the *morai*, by an easy ascent.

Among the Jews, the ascent to the altar was not by steps, but an *easy ascent* or slope of thirty-two cubits in length, which, allowing seventeen and an half inches (according to Josephus) to each cubit, is forty-six feet, eight inches. Indeed all idolatrous nations always ascended to their altars by a *gentle slope*. Mr. Bruce informs us, that this was the manner of ascent to the altar of the God of the Nile in the province of Geesh; and the Spanish historians say the same of the altars of South America. This *sloping ascent* to the altars of the true God, as well as to those of false deities, must have been derived from some original tradition handed down from the sons of Noah before the dispersion at Babel, and at least depote thus much, that our approaches to the Divine Majesty must be *progressive* and *uniform*, not by *fits* and *starts* of devotion and good works. The Jewish priest ascended the *slope* of the altar *barefooted*; denoting that there is no access to God on the footing of our own righteousness; and that we must always approach him, in the character of penitents, supplicating mercy and favours through the merits of the alone Mediator between God and men.

3. *At the entrance, we saw two large wooden images, with features violently distorted,*

There is something frightfully horrible in all the images of the idol nations; even their very appearance indicates them to be the representatives of what St. Paul calls their gods, devils, rather than objects of veneration.

4. *And a long piece of carved wood, of a conical form, inverted, rising from the top of their heads:*

No doubt the carving on these inverted cones or circular pyramids was hieroglyphical description of the *powers, virtues and operations* of the Deity thereby represented. We find paintings and sculpture of this kind in the temple at Jerusalem, and in idol temples of all nations. Doubtless the two in

were representatives of the sun and moon, and the inverted cones on their heads were emblems of the solar and lunar fluxes of light. Pyramids and cones are said to be the most ancient forms under which these luminaries were worshipped. Doubtless the pyramids were originally intended to be emblematical representations of the lights or fires of heaven, issuing from the several heavenly bodies, but especially from the sun and moon. This sort of idolatry spread all over the world immediately upon the dispersion at Babel. We find it at this day in the East Indies—in South America—and evident traces of it even in the most northern nations of Europe. The revolting tribes of Israel were so infatuated with this sort of idolatry, that not only (Jer. vii. 18.) *did their children gather wood, and the fathers kindled the fire, and the women knead dough, to make cakes to the queen of heaven;—but even parents made their children pass through the fire to gods of their own making, emblematical of the powers of the heavens, under the various conditions of light and darkness, &c.*

5. *The rest was without form, and wrapped round with red cloth.*

The Greeks and Romans had their *Hermes* or *Mercury* placed at their doors, as the above mentioned idols were at the entrance of the temple, the upper parts carved, but the lower parts mere blocks of wood—images without hands or feet. From this circumstance I am somewhat inclined to think, that these images were intended to represent the agency of the sun and moon as concerned in watching over the religious and temporal concerns of their votaries;—and that the red cloth, was emblematical of fire, with which they were surrounded;—and from the so frequent use of red cloth, I am inclined to think that the opinion “*that all things are full of ALL*”—was a prevailing sentiment among the Owhyheans;—fire, air and light being but degrees or different states of one and the same thing.

6. *We were here met by a tall young man, with a long beard, who presented Capt. Cook to the images,*

The Jews presented their children, and the proselytes to their religion, with sacrifices and a variety of ceremonies;—and heathen nations have always done and still do the same thing. The presenting of a stranger, a suppliant stranger to a superior, seems to argue that the former was in some measure destitute of and needed the protection and aid of the latter: is there then any harm in supposing that the ceremony of presenting Capt. Cook to those images at Owhyhee, referred to the original apostacy and alienation of mankind in the person of our first parents, and that some person was necessary to introduce them to an acquaintance with the Deity?—In a word, that men are strangers to God, until introduced to him by the promised Mediator.

7. *And after chanting a kind of hymn, in which he (the young man) was joined by Koah, they led us to that end of the Mforai, where the fire poles were fixed.*

I wish the historiographer had been more particular concerning this hymn—and told us whether it was in prose or verse;—as to the number of fixed poles, we can know nothing certain. But this we know, that among many nations of the East, the number five is reckoned an unlucky number, and among the Moors of Barbary *five in your eye* is a form of swearing or imprecation at this day.

8. *At the foot of them were twelve images, ranged in a semicircular form,*

No doubt these twelve images represented the twelve months of a lunar year; and as the moon is continually either on the increase or decrease—that is, forming a semicircle of increase, or one of decrease, therefore, these images were placed in a semicircle. And from this it is further presumable, that these idolaters knew the progressive and retrograde motions of the heavenly bodies.

9. *And before the middle figure stood a high stand or table,*

This must have been an altar to the moon in her quadratures.

On which lay a putrid hog.

It is strange that there was no salt with the hog, that being among all heathen nations the emblem of reconciliation with the offended Deity and also the means of preserving the sacrifice from putrefaction that its intercession might last so much the longer. The hog is the only animal used on this occasion, and it is probable that it is the only one admitted to the sacrificial honours of the Owhyhean worship. To the true God, the hog must not be offered in sacrifice:—the Jews were forbidden to touch or taste it—but heathen nations

have generally consecrated that animal to their worship. It would lead me further than my present design to enter upon the reasons why God has prohibited this animal from his altars, but the enquirer into this matter will find ample satisfaction in the writings of the Rev. Mr. Jones, of Nayland, England.

10. *And under it pieces of sugar-cane, cocoa-nuts, bread-fruit, plantains, and sweet potatoe.*

The first sacrifices offered by men, were those of Cain and Abel. "Cain brought of the fruits of the ground"—and "Abel brought of the firstlings of his flock and of the fat thereof." The former of these was in its own nature eucharistic or a thank-offering, the latter a penitential or sin-offering. From this early practice we may believe that all nations derived the use of sacrificing to their gods both animal and vegetable substances. As to libations whether of milk, wine, or honey, &c. they have never obtained universally ;—and here we find no libation mentioned.

11. *Koah having placed the Captain under this stand,*

If Koah had placed the *Captain* on the stand, along side of the *putrid hog* ; or had he substituted him in its room, there had been scope for commenting on this part of the ceremony ; but the putting him under the stand, is of difficult interpretation, unless we understand by it, how much he considered the *Captain* under the dominion of his deity, and that he was as much at his devotion as the sugar-cane, cocoa-nuts, bread-fruit, plantains and sweet potatoe were.

12. *Took down the hog, and held it towards him ;—and after having a second time addressed him in a long speech, pronounced with much vehemence, and rapidity, he let it fall on the ground ;*

It is probable, that the purport of this speech was to acquaint Capt. Cook that he was now in a new state—translated from a worship which they held to be impure—into one of superior excellency, typified by the animal, in whose stead he was now made an oblation to the celestial powers.

13. *Capt. Cook being now in a condition to receive his second investiture, is next conducted by Koah to the scaffolding which they ascended together.* As this seems to have been their supreme altar, or sanctum sanctorum, as being elevated above the former ; so we may conjecture, that upon it our circumnavigator was to receive his highest degree of oblatory honours, previous to his enrolment among the *idol gods* below.

On this high place, *Koah wrapped a piece of red cloth round the Captain, and afterwards offered him a hog.*

Whilst Capt. Cook was aloft in this awkward situation, swathed around with red cloth, &c. Koah and Kaarekeea (the young man before mentioned) began their office, chanting sometimes in concert, and sometimes alternately.

As we have supposed that the altar at Owhyhee, the services performed thereon were in honour of the *Solar* and *Lunar influences*, it may not be improper to furnish our readers with a specimen of the ancient Greek hymns to Apollo.

This is a part of the celebrated hymn of Callimachus, which during many ages was performed and heard by the most polished nations on the globe, with the utmost religious zeal, at the festivals instituted to this deity.

HYMN TO APOLLO.

Hah ! how the laurel, great Apollo's tree,
And all the cavern shakes ! far off, far off,
The man that is unhallowed :—for the God
Approaches. Hark ! he knocks : the gates
Feel the glad impulse : and the sever'd bars
Submissive clink against their brazen portals.
Why do the Delian palms incline their boughs,
Self-mov'd : and hov'ring swans, their throats releas'd
From native silence, carol sounds harmonious ?
Begin young men the hymn : let all your harps
Break their inglorious silence ; and the dance,
In mystic numbers trod, explain the music.
But first by ardent pray'r, and clear lustration
Purge the contagious spots of human weakness :
Impure no mortal can behold Apollo.

So may you flourish favor'd by the God,
In youth with happy nuptials, and in age
With silver hairs; and fair descent of children;
So lay foundations for aspiring cities,
And bless your spreading colonies' increase.

Recite Apollo's praise 'till night draw on,
The ditty still unfinish'd; and the day
Unequal to the God-head's attributes
Various, and matter copious of your songs.

Sublime at Jove's right hand Apollo sits,
And thence distributes honour, gracious king,
And theme of verse perpetual. From his robe
Flows light ineffable: his harp, his quiver,
And Lycian bow, are gold: with golden sandals
His feet are shod. How rich! how beautiful!
Beneath his steps the yellow min'ral rises;
And earth reveals her treasures. Youth and beauty
Eternal deck his cheek: from his fair head
Perfumes distil their sweets; and chearful health,
His duteous handmaid, through the air improv'd,
With lavish hand diffuses scents ambrosial.
Taught by thy art divine, the sage physician
Eludes the urn, and chains, or exiles death.

Perpetual fires shine hallow'd on thine altars, &c. &c.

Perhaps I have been too minute on this part of my subject, but surely the hymn cannot be deemed foreign as it tends to shew with what dignity of expression, and extacy of sentiment, the ancient idolaters worshiped the host of Heaven. From their example, the Christian ought to learn, to what sublime height of love and veneration for the true God, his devotion ought to lead him, when he beholds how zealous idolaters always have been in honouring false gods.

What must be the feelings of the pretending lukewarm Christian, in the day of judgment, when he beholds coming from the four corners of the earth, numbers of *devout idolaters*, the times of whose ignorance God winked at:—devout idolaters I say, (because men may be devout in a false or erroneous worship) who, under the influence of bad example going before, and the misleading principles of an idolatrous education attending every period of their existence on earth have had no opportunity of seeing the truth as it is in Jesus, or of being conducted to him by the Law and the Prophets. To such, that prayer of the Redeemer surely extends and will extend,—*Father forgive them for they know not what they do!*—But to such, as amidst the full blaze of evangelical light choose to walk in infidel darkness, under the pretence that the evidence for Christianity is not sufficiently satisfactory, the very reverse of this prayer must take place, because they not only sin, “*of malicious wickedness*”—but as far as they can make the God of truth a liar, by disbelieving the testimony that God hath exhibited concerning his Son.—[*To be continued.*] S.

TO THE PUBLIC.

WHEREAS many of the readers of the Churchman's Magazine have expressed a wish, that it were printed on a larger type; next number will, it is hoped, meet their approbation, as it is designed to be a specimen of the type of the Magazine for the ensuing year. It will contain an Index and Title page for the first volume, beginning with January and ending with December.

This is the only publication of the kind, in the United States of America, and from the daily increasing encouragement it meets with, the Editors have grounds to hope, that their labours are not “bestowed in vain,”—but that a degree of utility accompanies the reading of this cheap miscellany commensurate to their well-meant endeavours.

THE

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ADVENT.

Behold he cometh with clouds, and every eye shall see him, and they also that pierced him; and all the kindreds of the earth shall wail because of him. Even so, Amen.

IT is the peculiar supputation of the Christian Church, as a pious writer well observes, to begin the year, and to commence the annual course of her services, at this time of Advent, herein differing from all other accounts of time whatsoever. The reason of which seems plainly to be this, because in the numbering of her days, and measuring her seasons, she does not so much regard the sun in the firmament, as the great Sun of righteousness, her Lord and Saviour, who is in heaven. She considers herself as "redeemed from the earth;" and therefore no longer confined to the calculations of the world, or obliged to direct herself by the courses of the material luminaries. It is her employment to make known to her children the time of salvation, called in scripture, "the year of the redeemed;" and this year was introduced by the everlasting day-spring from on high visiting her; whereby she became, what the Spirit styles her, in the revelation, "a City that has no need of the sun, neither of the moon to shine in it, for the Lord God and the Lamb are the light and the glory thereof."

The lessons and services, therefore, for the four first Sundays in her liturgical year, propose to our meditations the two-fold Advent of our Lord Jesus Christ, teaching us that it is he who was to come, and did come, to redeem the world; and that it is he also, who shall come again, to be our judge. These two Advents involve in them, and comprehend between them the whole counsel of God for the redemption of mankind, by the coming of Christ in the flesh, with the final issue of that counsel in respect of each individual, to be manifested at his coming to judgment.

The end proposed by the Church, in setting these two appearances of Christ together before us, at this time, is, to beget in our minds proper dispositions to celebrate the one, and expect the other; that so, with joy and thankfulness, we may now "

"to Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us," even the Son of God come to visit us in great humility ; and thence, with faith unfeigned, and hope immoveable, ascend in heart and mind to meet the same Son of God in the air, coming in glorious majesty, to judge the quick and dead.

And certainly, if any thing can lead men to repentance, and turn the hearts of the disobedient to the wisdom of that just One, the wisdom that maketh wise unto salvation, through faith in Christ Jesus, it must be the united considerations of his mercy and his justice : his infinite mercy during the day of grace, when all sins, that can be repented of, are forgiven unto men ; his inexorable justice at the day of retribution, when he shall infallibly render unto every man according as his work shall be.

And perhaps there is no better method of stirring up our wills to procure an interest, or of discovering the interest we already possess in the love of Christ, than by viewing in their proper colours the terrors of his judgment, as they will shew themselves to the astonished world at that awful hour of his second Advent ; when the mask put upon false principles, and evil actions, shall drop off, and all things be estimated by the measures of Christianity, and the standard of the gospel of Jesus.

There is something wonderfully awful and affecting in the short description which the text gives of Christ's Advent to judgment. The beautiful manner, particularly, in which it is introduced, is worthy of notice. St. John having occasion to mention his dear Lord and Master, at whose command he wrote this Epistle to the Churches, fired and transported at the glorious name, runs on with amazing rapidity, enumerating the blessings of the redemption which is by him ; and having carried him from his cross to his throne, and ascribed all glory to him setting upon it, immediately he sees him in the clouds, and breaks forth in the words of the text.—The whole passage runs thus : " John to the seven Churches, which are in Asia, grace be unto you, and peace from him which is, and which was, and which is to come ; and from the seven spirits which are before his throne ; and from Jesus Christ, who is the faithful witness, and the first begotten from the dead, and the Prince of the kings of the earth ; unto him that loved us, and washed us from our sins, in his own blood, and hath made us kings and priests unto God and his Father ; unto him be glory and dominion for ever and ever.—Amen.—Behold, he cometh !

" Behold, he cometh !" —And is not this a sight most worthy of our attention ? Is it not very meet, right, and our bounden duty, that we should behold it ? That we should open the eyes of our faith, which the bewitching cup of pleasure and vanity, mingled by a deceitful world for our destruction, has charmed to sleep ? That we should " lift up our heads, and look up, to see our redemption drawing nigh ?" For draw nigh it will, and it does, whether we consider, or not. Every evening takes a day

from the world's duration. The portion of the wicked is so much less, and the time of their punishment so much approached. The sufferings of the patient so much diminished, and their hopes of deliverance so much increased. Nay, every clock that strikes bids us recollect, that the promise of Christ has then received an additional force ; " Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be."

" He cometh," indeed ! But how changed ! How different his appearance, from what it once was ! How shall we be able to conceive of it as it deserves, to raise our thoughts from the voice of the tender babe in the manger, bewailing our sins that brought him thither, to the voice of the Son of God, from which the heavens and the earth shall fly away, and no place be found for them any more for ever ! Yet so it is—Behold, he who came in swaddling clothes, cometh with clouds. He who came to preach the day of salvation, cometh again to proclaim the day of vengeance. He who was led as a lamb to the slaughter, leads his ten thousands to the prey, as the lion of the tribe of Judah.—He who cried not, nor lifted up his voice against his enemies upon earth, thunders with the glorious voice of his excellency against them from heaven. He who never brake a bruised reed rules the nations with a rod of iron, and breaks them in pieces like a potter's vessel. He who quenched not the smoking flax, extinguishes the great lights of the world ; darkens the sun, and turns the moon into blood ; commands the stars from their stations, and the dead from their graves ; shakes the powers of heaven, and the foundations of the earth, and all hearts, that are not fixed on him.

The trumpet sounds, and he is coming ! The everlasting gates of heaven, which lifted up their heads for the King of Glory to enter in, are again lifted up ; and behold the procession that comes forth of them, descending to this lower world, as it is described by one who saw it in vision. " I saw heaven opened, " and beheld a white horse, and he that sat upon him, was called faithful and true," the accomplisher of all his promises ;—" and in righteousness he doth judge" the world, " and make war" against all that oppose him. " His eyes were as a flame " of fire," discerning and destroying the counsels of his adversaries ; " and on his head were many crowns ;" all the kingdoms of this world were become his ; " and he had a name written, " that no man knew, but he himself," the ineffable name of the divine essence. " And he was clothed with a vesture dipt in " blood," the garment of vengeance. " And his name," by which he is known to men, " is called THE WORD OF GOD. And " the armies which were in heaven followed him upon white horses," attending him in his glory, clothed " in fine linen white " and clean," which is the righteousness of saints. " And out " of his mouth goeth a sharp sword," namely, his holy word ; " that with it he should smite the nations. And he shall rule

“them,” that have rejected the golden sceptre of mercy, “with a rod of iron. And he treadeth the vine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.”—Bishop HORNE.

A GUIDE TO THE CHURCH.

AMONG all the Articles of the Christian Faith, as laid down in our public creeds, there seems to be none so strangely misunderstood, and so little attended to, as that in which we are taught to profess our belief of the *Holy Catholic Church*: and the mistakes and inattention so prevalent with regard to this important article, are the more to be regretted, as the hurtful consequences arising from this unhappy cause are daily increasing, and in their very nature tend to confusion and every evil work.—That the Church of *Christ*, as founded by *Him*, the blessed “Author and Finisher of our Faith,” was intended to be an outward and visible Society, like a “City set on an hill,” clearly distinguished, and regularly governed, is evident from the account given of it in the New Testament, and the manner in which it was extended over the kingdoms of the world, agreeably to the plan and directions which the Apostles received from their Lord for that purpose. In subsequent ages, however, numberless deviations from the original plan have unhappily taken place; and there is nothing about which mankind appear at present to be more divided in opinion, than with respect to those points of Christian Duty, which necessarily flow from, and are connected with, the nature and constitution of the Christian Church. From the absurd, unscriptural idea of one earthly, supreme, infallible head, as the centre of unity to the whole of Christendom, many have revolted with such abhorrence of Papal supremacy, as has driven them beyond all the bounds of order and regularity, and made them despise every principle, and renounce every tie, by which the Church, as a society, can be held together, in due subordination to those who derive their authority, as its spiritual governors, from its only supreme infallible Head in Heaven. It must, therefore, be a matter of the highest importance, to discover where that authority lies, that so those who acknowledge themselves bound by the Apostolic precept to “obey them that have the rule over them and watch for their souls,” may know to whom that obedience is due, and what is the proper return for this spiritual benefit, so kindly provided by the great lover of souls. If he has been graciously pleased to appoint and preserve a standing Ministry in his Church, and set apart a peculiar order of men for dispensing the means of grace to his people, it is certainly the duty of all his followers to adhere to that Ministry, and shew a becoming

regard to that order which he has established. But how can this be done, unless we are sufficiently acquainted with its arrangement, and the nature of that chain of succession by which a regular Ministry has been handed down from the days of the Apostles to the present time? The best way of obtaining a proper knowledge of any society or establishment whatever, is to go back to its original institution, and observe both the purpose for which it was founded, and the plan adopted for answering that purpose. And if such attention be necessary with respect to the establishments of this world, and those societies which have only temporal things for their object, it is much more so in regard to that spiritual society, established by the Redeemer of mankind, the great end of which is to keep them in mind of, and fit them for, eternal life and happiness in Heaven. *A Guide to the true Church*, in its probationary state here on earth, may therefore be considered the same as a guide to that which will at last be made perfect in Heaven. And such a "*Guide*" every serious unprejudiced reader may find in the work now before us, which, we earnestly recommend to the attention of those who may stand in need of some instruction on those important points, which Mr. Daubeny has made the subject of this judicious and seasonable publication.—The work is divided into several discourses, and, being originally designed for private circulation in a particular parish, the author thus declares his intention, in his first or introductory discourse:—

"To enable you to form some correct judgement upon this matter, it is my intention to lay before you some plain thoughts on the following important heads.—1st. On the Nature, Design, and Constitution of the Christian Church; 2ndly, On the Sin of Schism, or a Wilful Separation from it; 3dly, On the Reasons commonly advanced to justify that separation; and 4thly, On the Advantages attendant upon a conscientious Communion with the Church, together with the Disadvantages consequent upon a separation from it. In discoursing upon these subjects, the object is to enter into them, so far only as may be deemed sufficient for the information of the parties to whom they are immediately addressed."—In pursuance of this plan, the *second* Discourse opens with the following pertinent observation:—"To trace the Church through its several progressive stages, from its original establishment in Paradise, where the good news of a Saviour was first delivered to fallen man, through its infant condition, and days of contraction in the Ark, when it was confined to one single family, to its subsequent enlargement, in the descendants of Abraham; its wandering state in the wilderness, and its more complete settlement in the land of Canaan; down to that fullness of time, when our Saviour came in the flesh to visit it, would lead into too wide a field. It is our happiness, and to that part of the subject our present attention is confined, that we live in that stage of the Church, which may be considered as the completion of every former dispensation.—

Jesus Christ, the Head of the Church, by purging it from the corruptions, which it had contracted, and restoring its worship to that spiritual standard in which its perfection consists, has, as it were, put his finishing hand to the establishment of it, upon the plan best calculated to secure the purpose he had in view.—It is a matter therefore of importance, that we should be particular in our observations upon this point; because a deviation from Christ's plan, by an attempt to alter the constitution of his Church, may make it a very different thing from what it was designed to be; and though, in this case, a man may satisfy himself by calling the creature of his own imagination the Church of Christ, it certainly does not follow that it is so; and it may be the most dangerous piece of self-imposition to call it so.”—The author then proceeds to shew that the Church of Christ being a regular Society, “it must, as such, be possessed of power necessary to its own preservation: It must have its rules and orders, consequently its governors to carry these rules and orders into effect; and Christ being the Head, from whom alone all the benefits belonging to it are derived, the appointment of the governors, together with the rules and orders, by which this Society is to be managed and directed, must originate with, and receive its sanction from, him. For man, merely as man, can claim no rule over his fellow-creatures: Government, therefore, whether in Church or State, must look to that supreme Disposer, from whom all power is derived, by whose authority alone the validity of its exertions can be established.—The reason of the thing in this case, we shall find, upon inquiry, to be confirmed by the history of facts.” These facts, with the testimonies by which they are supported, are then detailed in such a clear and distinct manner as evidently shews—“the Form of the Christian Church, after the model drawn out by the Apostles themselves, with its officers distinguished by their respective stations, the Bishop; as supreme Governor answering to the High Priest under the Law, the Presbyters and Deacons to the Priests and Levites, as subordinate Ministers in it.”—“Such, then,” says our Author in the conclusion of his second discourse, “is the nature and constitution of the Church, as it was originally established by its supreme Head, from whence the Apostles, and their successors the Bishops, have derived their commission; a branch of that commission which Jesus Christ received from his Father, by virtue of which, they challenge obedience from every member of the Christian Church, as to the stewards or chief officers in that spiritual society, over which they are authorised to preside.”

This being the case, Mr. Daubeny finds no difficulty in establishing the nature of the Sin of *Schism*, which is the subject of his *third Discourse*.

“The word translated *Schism*,” says he, “which, in modern language, scarce seems to have an appropriate idea annexed to it, is in the original derived from a *verb* which signifies to cut,

divide, or separate ; it must, therefore, relate to some body capable of being divided or separated. Upon reference to the first chapter of St. Paul's Epistle to the Ephesians, we find that the Church is called the Body, of which Christ is the Head.—The God of our Lord Jesus Christ, saith the Apostle, hath put all things under his feet, and given him to be the Head over all things to the Church, which is his Body ; and, from this description of the Church as the Body of Christ, the term *Schism*, in its application to it, denotes a division among the members of which that Body is composed, occasioned by a want of obedience to the government, which Christ, by his Apostles, settled in the Church, and a consequent separation from its communion, in contradiction to the Divine plan of its establishment ; the design of which was, that all Christians should be joined together in the same mind, and in the same worship, continuing, according to the primitive pattern in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers. Such is the nature and quality of Schism, which Sin consists in its being a direct violation of the order and government established in the Church, thereby constituting a species of rebellion against its Divine founder."

In support of this account of the Sin of *Schism*, Mr. Daubeny produces such apposite quotations from the Apostolic writings, and those of the primitive Martyr, St. Ignatius, as sufficiently warrant his drawing the following just and striking inferences :

"If then the constitution of the Christian Church is the same now that it was in the days of the Apostles, (and if it is not, the time when, and the authority by which an alteration was produced in it, should be ascertained) the sin of Schism, however we may attempt to palliate it, is precisely the same sin it then was ; and if the primitive writers of the Church spoke so decidedly upon the subject, with a view of guarding its members against so heinous a sin, where it respected chiefly the separation of inferior ministers, from the jurisdiction of their respective bishops ; what would they have said upon it, had they lived to mark the extent to which this sin is carried in the days in which we live ? If they considered Schism, as it was then practised, as the greatest of all crimes, because it directly counteracted the divine plan in the establishment of the Church ; what language would they have found sufficiently strong, to express their abhorrence of that babel of confusion, which now prevails in the Christian world ? If the preservation of the government of the Church constituted an object of that importance in their eyes, as to subject any, the least, opposition to it to their severest censure, what must they have thought of that licentious practice, which leads to its total dissolution ? When in consequence of all ideas respecting the nature of the Church having been in a great measure lost amongst us, men look not beyond themselves for that commission, by which they presume to enter upon the ministry holy things ; drawing congregations after them, and the-

dividing Christian professors into as many sects and parties, as there are self-sufficient teachers to be found who have an end to answer, or a passion to gratify upon the occasion."

[*To be continued.*]

A SUCCINCT HISTORY OF BAPTISM,

AS ADMINISTERED IN THE PRIMITIVE CHURCH.—Continued.

Chap. 6.—*Of the TIME and PLACE of BAPTISM.*

IN the former chapter we observed, that the baptism of adults was sometimes deferred by order of the Church : but this was always, either for preparation or punishment, whilst catechumens were under instruction, or kept in a state of penance for scandalous transgression.

Others deferred their baptism voluntarily, against the rules of the Church ; a practice which was frequently complained of, refuted and condemned. Some did it, from laziness or negligence of their salvation ; a very common reason, though not so commonly owned, on account of the reproach attending it. Others, from an heathenish principle, a love of the world, or an unwillingness to submit to the restraint of Christ's yoke :—" They could spend their life in pleasure, and be baptized at the last, with the same advantage ; for the *"labourers who came into the vineyard at the last hour"* had the same reward as those who had borne the burden and heat of the day."—An absurd and foolish reason, which those who were governed by it were ashamed to own. Others, from a sort of Novatian principle, pretending to be afraid of falling into sin after baptism, because there was no second baptism allowed, to regenerate men, to the kingdom of heaven ; whereas, if baptized even at the hour of death, heaven would be open to them, and they might go undefiled into it. In the mean time, if they died before baptism, they hoped that God would accept the desire of receiving it for the sacrament itself.—Others pretending to follow our blessed Lord's example, deferred their baptism, till they were thirty years old ; because he was of that age when he was baptized. A weak and erroneous pretence, fully refuted by Gregory Nazianzen, in his 40th Oration upon the subject of baptism.

Many more were the pretences which men used for deferring their baptism ; but these are sufficient to shew that great delays in this matter were commonly against the rules and orders of the Church ; and the antient Christians always declaimed against it, as a dangerous and an unchristian practice.

To obviate these pretences, the Church appointed certain times for baptism, in ordinary cases, allowing her ministers still the liberty to anticipate them in case of great proficiency, or danger of death. The most celebrated time was *Easter* ; next,

Pentecost or *Whitsunday*, and then *Epiphany*, on which Christ was supposed to have been baptized. The two former are sometimes mentioned without the other.—St. Jerome speaks of *them* without mentioning the *latter*;—and those two only are spoken of by Tertullian, who says, *Easter* was appointed for this solemn purpose, as being the time of Christ's sufferings, into which we are baptized; and that *Pentecost* was set apart for the same end, because at that time Christ manifested his resurrection to his disciples, and the grace of the Holy Spirit was first given; and the Angels predicted his second Advent as his *Ascension*. By *Pentecost* he does not mean a particular day, but the whole fifty days between Easter and Whitsuntide, which was one continued festival in his time. This, perhaps, is the reason why some ancient canons allow no other time than that of Easter, for baptism, including the whole time from Easter to Pentecost, in the sense given by Tertullian.

In the Council of Girone all catechumens are ordered to come only at Easter and Pentecost;—and Siricius says, it was against the rules of the Roman Church to administer baptism at any other time but Easter, with its Pentecost, or fifty days following; except to infants, and persons in a languishing condition, and in danger of death. Pope Leo also, and after him, Gelasius, prohibited baptism at any other time, except in those cases; so that in the Roman and Western Churches, this was the general rule. In the Eastern Churches, and in Africa, Epiphany also seems to have been regarded as a festival sacred to the celebration of baptism.

The festival of the Dedication of the Church was, in some places, likewise a solemn time for baptism. Sozomen observes it to have been so at Jerusalem, from the time that Constantine built the celebrated Church over our Saviour's grave on Mount Calvary, called *Anastasis*, or "*The Church of the Resurrection*." The custom of baptizing on the festivals of the Apostles and Martyrs, seems to have prevailed in many of the French and Spanish Churches; but it was condemned by many canons, and therefore cannot be spoken of as an authentic custom.¹¹

Indeed in the first planting of the Gospel, there was no obligation to observe any stated times for baptism, because the Apostles made no law concerning it. They themselves baptized at any time, and left it to the prudence of their successors to make what regulations they should think proper. This is evident from a comparison of the history of the Acts of the Apostles, with the subsequent history of the Church.

The promptness and proficiency of some catechumens above others, gave them an earlier title to baptism, if they desired it, especially in the Eastern Churches; without waiting for one of the greater festivals: so that as these solemn times were set apart for prudent reasons, so on a similar account they might be dispensed with;—especially as Tertullian observes, since every

day is the Lord's; and every time fit for baptism, if men are fit and prepared to receive it.

The like assertion may be made with respect to the *place* of baptism, which varied also with the state and circumstances of the Church. In the Apostolical age, they baptized in any convenient place. Thus John baptized in Jordan;—Philip baptized the Ethiopian nobleman in the wilderness; Paul baptized the sailor in his own house, and Peter baptized his Roman converts in the river Tiber, as Tertullian informs us. Nor was it considered a thing of any consequence, whether baptism was performed in the water of a river, or a fountain, provided it was done by invoking the name of the blessed Trinity, and by a person properly authorized;—as the author of the *Recognitions* observes, lib. 4, chap. 32, who describes his own baptism and that of others, as given them by Peter in certain fountains in Syria, near the sea shore. And thus it seems to have continued till the time of Justin Martyr and Tertullian;—the latter of whom speaks of their going from the Church to the waters, and there making their renunciations as they had done in the Church before. And Justin Martyr says, they brought the persons who were to be baptized to a place of pure water, and there gave them the regeneration or new birth.

But in after ages, when baptistries were erected, the custom was altered, and rules were made, that baptism should not ordinarily be administered any where but in them. Justinian, in one of his *novels*, refers to ancient laws, appointing that none of the sacred mysteries should be celebrated in private houses. Men might have private oratories in their houses, but they were not to administer baptism or the Eucharist in them without a particular licence from the Bishop. Such baptisms were frequently condemned by the ancient Councils, under the name of *parabaptismata*, or “Baptisms in private conventicles;”—and the Council of Trullo forbid all such, under pain of deposition to the Administrator, and excommunication to the Receiver.

In cases, however, of necessity, such as imprisonment, journeying, and the like, these rules were not obligatory; and hence we read of martyrs baptized in prison, others at sea, or on a journey. Thus also oratories were sometimes allowed for the celebration of the Eucharist:—And it is reasonable to suppose, that if the Eucharist was administered in them, baptism was not disallowed.

The Council of Eliberis, in Spain, speaks of Deacons presiding over people and baptizing in places where there was neither Bishop nor Presbyter; which we must suppose to have been country villages at some distance from the mother Church, where for the sake of convenience, the administration was performed by a deacon. So that, though the Bishop's Church was the ordinary place of baptism; yet, upon proper occasions, it might be administered at other places with his permission.

The *renunciations* made by the catechumens in the primitive Church, previous to their baptism, shall be the subject of our next. [To be continued.]

EXTRACTS FROM THE REV. E. W. WHITAKER'S DISCOURSES.

IN his Sermon, "On the establishment of the Church," he has the following observations on the purity of our Liturgy:—

"How little the service we perform on the Lord's day differs from that which our earliest predecessors in Christianity were wont to pay; ye may judge from the following short account, copied from an eminent historian, who has taken it chiefly from what has been left us by the primitive martyrs. In these Assemblies (speaking of those of the Church) the Holy Scriptures were publicly read, and for that purpose were divided into certain portions, or lessons. This part of the divine service was followed by a brief exhortation to the people. The prayers, which make a considerable part of the public worship, came in at the conclusion of these discourses, and were repeated by the people after the Bishop or Presbyter, who presided in the service. To these were added certain hymns, which were sung not by the whole assembly, but by persons appointed for that purpose, during the celebration of the Lord's Supper and the Feasts of Charity. Such (continues the historian) were the essential parts of divine service, which were observed in all Christian Churches, though, perhaps, the method and order in which they were performed, were not the same in all." Behold, then, here particularized the lessons, the prayers, the sermon and the psalms, which are still continued in our religious assemblies;—and observe how little the service of our own Church differs from that of the purest ages; a circumstance well worthy of admiration, after the revolution of so many centuries, and calculated to call to our minds the promise given to the disciples of our blessed Master, when he gave them permission to preach the gospel to all nations;—"And lo! I am with you, always, to the end of the world."

In his sermon on baptism, the subject of Sponsors is treated of thus:—

1st.—"That the duty of a surety for a child in baptism, being a sacred and very important office, it highly behoveth the parents to invite none to it, who are not of an age sufficiently considerate to be duly sensible of the charge which they take on themselves or of principles, and a disposition to discharge it with integrity and that when they have found such, they do not impede them in performing the promise they have made to see that the child

be virtuously and religiously brought up: for is it not highly absurd, first to request men to enter into an engagement, and then to oppose their fulfilling it?

2dly.—That when called to take this office on you, ye consider the meaning and importance of it, and not assume it, unless ye be resolved with sincerity to perform it. It is now too generally viewed in the false light of merely accommodating a friend with one's name, and, the ceremonial over, is scarcely thought of more; not even when the parents die during the child's infancy; in which case, the obligation into which the sponsors have so solemnly entered with the Church, and consequently with him who is the head of the Church, our Lord Jesus Christ, is incumbent on them in its fullest force.

And that, lastly—When appearing at the font to be admitted into the Christian covenant in the child's name, ye should recollect, that the questions put to you, concerning the faith ye hold, and the vows ye make, are not repeated for form's sake only, and to be answered with a nod, and by a bow, but by express declaration, and by word of mouth; it being essentially necessary, that sin be renounced, and Christ acknowledged before this sacrament be administered."

From his Sermon on "Adultery."

"It is not my present purpose, to enter on the proof of these consequences, in respect to the several civil courses to which the Apostle in the text refers. It is to the enormity and punishment of one particular crime, which stalks barefaced through the land, in the commission of which the prince and the peasant are equally shameless, and which, though most ruinous to the peace, and most destructive to the first principles of society, is (strange to consider) unrestrained by any penal laws, that I mean now to confine my discourse, and ye cannot be at a loss to discern that adultery is the crime to which I allude; a crime of which the frequency lessens our horror at it, and prevents our considering the various aggravations with which it is always accompanied. Otherwise would it be possible that men who consider mistrust of their promises as one of the worst aspersions that can be cast upon their characters, should look upon a breach of one of the most solemn engagements that can be made, as a thing of no disgrace! Because the sacred volume is not kissed, is it to be thought no oath is taken when God is called to witness the truth of a covenant entered into before the altar? Mark here the horrible, yet contemptible hypocrisy of the human heart! There are those who will consider the forfeiture of a word, passed at a gaming-table, as a reproach to be avoided at every risk, and yet mock at the breach of a promise attended with every circumstance to mark it as sacred. The man who is guilty of the former, they will, (and not unjustly, so far,) deem a villain; but the other, who has acted far more iniquitously, they

have—what shall I say?—Language furnishes not a term sufficiently strong to express the unprincipled absurdity of this conduct ; they have—the wisdom and the modesty to call an honest man ! So then he who, with feigned affection, induces a woman to confide all her hopes of happiness in this world in his hands, who vows before God and the Church, that he will keep himself only unto her as long as they both shall live ; yet, at one and at the same time, torments her with the keenest mortification, by leaving her bed for that of another, and tramples under foot the most solemn protestations, is an honest man ! And he who enters the house of an unsuspecting acquaintance, perhaps of an intimate friend, and seduces his wife from her conjugal duty and attachment, is an honest man ! While those who, by force, plunder us of our money, or by stealth carry off our goods, are justly represented as robbers, thieves, nuisances to society, unfit to live—yet compare these crimes, either by the breach of obligation they contain, by the sufferings they occasion to individuals, or by the mischief they produce in society, and ye will find that the thief, (who still deserves the fate he meets with from the executioner's hand,) is the less atrocious criminal.”

LOVE OF MANKIND.

“ **A**CCORDING to the pretended philosophers of our age, it is our duty not only to love all men, but to love them all with the same ardour (or, to speak more correctly, with the same coldness) of affection ; not only to do good unto all men, but, in the doing of that good, to make no distinction between individuals ; not only to educate our own children, but to educate the children, and cherish the parents of others, with the same care we educate and cherish our own ;—for, say they, it is the duty of man to contribute every thing in his power to the propagation of universal happiness ; but universal happiness can never prevail in the world, till the whole human race be considered as one family, and all political and national distinctions be done away.

“ Such are the doctrines of modern philosophy : but the doctrines of Christ and his Apostles are very different.

“ As this romantic benevolence, which has, in the present age, annihilated friendship and patriotism, and let loose upon the world the demons of war, receives no countenance from the sacred scripture, so it is inconsistent with the instinctive feelings of human nature, and with that very purpose which it pretends to promote.

“ That it is the duty of man to contribute every thing in his power to the propagation of universal happiness, I hold to be maxim incontrovertible, and the only *rational* criterion of moral virtue ; but, surely, it is not the way to propagate universal ha

piness, for creatures so weak and short-sighted as we are, to neglect those whom Providence has placed immediately under our care ; and stepping beyond the limits of our narrow circle, to busy ourselves in feeble attempts to reform the world.

“ To do all the good that we can to our fellow creatures, is unquestionably our duty ; and the only acceptable return that we can make to Him who hath delivered us from the power of our enemies ; but, if we do not extend our good offices, *first*, to our own families, then to our more distant relatives, then to our neighbors, then to our country, and last of all, to mankind at large, we shall not co-operate with the plan of Providence, and, whatever we may pretend, we can be nothing more than the hypocrites of benevolence.”

Dr. Gleig's Thanksgiving Sermon.

THE ENTHUSIASTIC CHRISTIAN.

THE enthusiastic Christian, as soon as he feels the awakening word, goes groaning all the day long, under the sense of transgression : under the mysterious apprehensions of impending judgment, he is all anxiety and terror. He repairs to his parish priest, and is presented with a view of Jesus dying for the sins of man ; and when a gleam of comfort is breaking in upon his mind, he is told, that unless Christ died for *his* sins in particular, it is to no purpose, with respect to himself, that Christ died at all.

“ Whether Christ is become his own Christ, or not, can only be learnt by a sudden miraculous assurance. But, whether he shall receive the assurance, or when, is uncertain. He, therefore, returns home, in despondency ; hoping and fearing, doubting and disbelieving, never at ease, unfitted for the commerce of life, and dreading the approach of death. If, however, an assurance comes, his transports are such, so great his exultation above all earthly connections or concerns, that he is no longer a being of this world. He looks down, with supercilious contempt, even on his nearest relations ; and, damning them to eternal perdition, exults in the blessedness of the saints.”

Such is the enthusiastic Christian !

Behold now the rational Christian.

“ He hath a peace within his breast, which passeth all the understanding of those who have not experienced it. He feels no tormenting remorse ; no disquieting dread of God or man ; he is never agitated by malice or envy ; seldom, and but gently moved with anger. Pity, indeed he often experiences ; but, gratifying it, comforts both himself and others. His behaviour is friendly, and therefore agreeable. His discourse lively, if nature hath qualified him for it ; but, at least, inoffensive and conciliating. His heart is open, in a proper degree, to all the

innocent amusements of life, and he longs for none of the prohibited ones. Virtuous discretion preserves his health and spirits, as much as worldly uncertainties permit; makes his circumstances easy, his family and dependants orderly and happy.—His judicious beneficence is very useful; his blameless example yet more. Thus, he reaps no little joy from the esteem of others, but unspeakably more from the testimony of his own conscience. . He is sensible, indeed, of many failings; but all consistent with that sincerity which God knows, will recompense: Never will society grow gloomy, but inexpressibly more cheerful for being composed of persons of this description.”

Arch. bp. Scaker, on Phil. 2. v. 21.

TO PERSONS INCLINED TO SOCINIANISM:

NATURAL religion, that boasted idol of the Deists, and which, unhappily for the cause of Christianity, has been adopted by men of the greatest respectability for learning, orthodoxy, and piety, as the first principle in religion; so much so, as to have been supposed to be the foundation of revealed, derives all its information, not from the exercise of human reason, nor from the investigation of man in a state of nature, but from the revelation of the will of God.

This revelation teacheth the doctrine of an atonement from the beginning, by the institution of Vicarious sacrifices. But the doctrine of Unitarianism, by denying the SECOND and THIRD PERSONS in the adorable TRINITY, and consequently their economical offices in the Covenant of grace, deprives us of a REDEEMER to die for our sins, and to clothe us with his righteousness; and of a SANCTIFIER, to renew our corrupted nature;—cutting us off thereby from every hope of salvation, as it is tendered to us in the gospel.

The whole plan of redemption by Christ, is built upon the doctrine of the ever-blessed TRINITY in UNITY. For if God the Father did not so love the world, as to give his only begotten Son to come into the world, that whosoever believeth in him should not perish, but have everlasting life:—(See John 3. v. 16.)

If God the Son did not take upon him our nature, and became obedient therein unto death, even the death of the cross, in order to make reconciliation for iniquity, and to bring in everlasting righteousness:—(See Phil. 2. v. 8. Dan. 9. v. 24.)

And, if God the Holy Ghost did not undertake on his part, to quicken, enlighten, convert, sanctify and comfort the hearts of poor sinners, alienated from God by nature, and dead in trespasses and sins—I know not, what would become of the essential, fundamental, peculiar and distinguishing doctrines of true genuine scriptural Christianity:

NOAH'S PROPHECY.—(Gen. 9. v. 25—27.)

THE first Prophecy that occurs in Scripture is the sentence pronounced upon the serpent, which is the opening of Christianity—the first promise of our redemption, Gen. 3. v. 15—and which, if understood in the sense commonly put upon it by Christian interpreters, is a remarkable prediction, remarkably fulfilled.

There are but few prophecies on record respecting the deluge. As Noah was a preacher of righteousness to the *old* world, so was he a prophet to the *new*, and enabled to predict the condition of his posterity; a subject which, upon many accounts, requires a particular discussion.

In Gen. 6. v. 9, we have an excellent character of this Patriarch. The inebriation imputed to him, was similar to that of which the Apostles after the descent of the Holy Ghost on the day of Pentecost, were accused. At the first grand propitiatory sacrifice which he offered, after the flood, having drunk some of the *new wine* drink-offering he retired into *the* Tent or Tabernacle—not *his* tent) sacred to divine communications; and there, upon receiving the divine *inspiration*, he *rolled* himself, and became uncovered.—At that instant Ham, the father of Canaan, observed, and represented the condition of his father, to his brethren in an undutiful and infidel manner. Shem and Japhet; it is probable, struck with sorrow for their brother's impiety; and reverence for their father thus evidently agonizing under the painful predictions of a sacred dream, in which they apprehended themselves concerned, with the most profound reverence, and solemn silence, went backward, lest their faces should awake him; and with filial and never-to-be-forgotten affection, covered him with a garment.

And when Noah awoke, he was informed of the behaviour of his sons on this sacred occasion.

Then he began to communicate to them the mind of God which had been sacramentally revealed to himself whilst in the Tent. As a Prophet, the father of a family, nay, the father of all the future families of the earth, he not only predicted the fortunes of his own sons; but also the future fate of their descendants, to the latest generation. Full of the spirit of Prophecy (which is the spirit of Jesus) Noah thus spake—

“Cursed (be) Canaan;—a servant of servants shall he be unto his brethren.

“Blessed (be) the Lord God of Shem;—and Canaan shall be his servant.

“God shall enlarge (persuade) Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant.”

Canaan was the fourth son according to the order of chap. 10. v. 9;—but why was he so particularly marked out as the object of this prophetic denunciation? Was it for his father's trans-

gression?—Where would be the equity to pass by the rest, and punish only Canaan for what Ham had done? Shall not the judge of all the earth do right?

To God we are not to ascribe the imperfections of men—nor to think that anger or revenge dwells with the Holy One of Israel. Neither ought we to ascribe the epithet of prescience to him before whom all things are *present*, which in the language of men are said to be *past*, *present* or to *come*. Prescience implies a knowledge of things *before* they *actually* come to pass, and of consequence a certain degree of imperfection;—but to Him *who inhabiteth the eternity*—whose existence is not measured by time as that of men and angels is—to Him whose eye seeth from the one end of heaven to the other; from the moment of creation to the consummation of all things; no action appears prior to another in point of time, all men and the thoughts of their hearts are equally present, equally visible, and that not from any necessity or predestination, but as a pure act of omniscience.

The curse, therefore, denounced against Canaan, is a prophetic declaration of what his future conduct would bring upon him. Nor is this declaration of incurred malediction to be understood so properly of Canaan as of his descendants to the latest posterity. It is thinking meanly, and unworthily of the ancient prophecies, to limit their intention to particular persons: We must affix a larger meaning, and understand them as comprehending whole nations. And thus, another and more extensive scene of the divine dispensations will be opened. The curse of Canaan, and the promise of blessing to Shem and Japhet must extend to their whole race; as the prophecies concerning Ishmael, Esau, Jacob and the twelve Patriarchs were not so properly verified in themselves as in their posterity, and thither we must look for their full completion.

The curse, therefore, predicted against Canaan, was properly against the Canaanites, and God commissioned Noah prophetically to declare the misery which their more than ordinary iniquities would deserve. And this account of the prediction of the Patriarch was recorded by Moses, to be an encouragement to the Israelites, in their expedition against a people who, with their ancestors for many generations had by their impiety and abominations forfeited the divine protection, and had rendered themselves the objects of punishment.

This evidently is the meaning of the prophecy:—let us next attend to its completion. The Canaanites were an exceedingly wicked people: witness the sin and punishment of Sodom and Gomorrah, and the cities of the plain;—and as to the other inhabitants of the promised land, God had patience with them—and did not visit them in his displeasure 'till their iniquity was full. Gen. xv. 16.—They were not only *idolaters*, but guilty the very worst sort of idolatry:—*burning even their sons as their daughters to their Gods*. Deut. xii. v. 31.

Their religion was bad—their morality, if possible, was worse. Read only Levit. 18. and 20, and you will find, that every species of iniquity was common among them. And was not a curse deservedly entailed upon such a nation as this?—*It was not for their own righteousness, that the Lord brought the Israelites in to possess their land; but for the wickedness of those nations did the Lord drive them out. Deut. ix. v. 4. And he would have driven out the Israelites in like manner for the very same abominations.—See Levit. xviii. v. 14, &c.*

[*To be concluded in the next number.*]

FOR THE CHURCHMAN'S MAGAZINE.

DURING the season of Advent particularly, the Church, like the Virgin Mother, is never seen but with the holy child Jesus in her arms—her harp is tuned to the melody of the saints, and her organ to accompany the voice of those who rejoice in God their Saviour. It well becometh the redeemed of the Lord to rejoice in God their Saviour, sing psalms in honor of his name and make his praise to be glorious. In praising God the primitive Christians were our pattern—and their hymns were truly the songs of Zion. Knowing that it was equally necessary that their praises should accord with the mind of God, as well as their prayers, they composed their hymns from the holy scriptures, and celebrated the praises of their Triune-God, in words dictated by the Holy Spirit. Trusting that it will be acceptable to our readers to know the manner of the primitive acts of divine praise, we here present them, with two specimens, selected verbatim from the holy scriptures.

AN EVANGELICAL HYMN FOR ADVENT,

Which may be chanted as the Venite exultemus.

LET God arise and let his enemies be scat-ter-ed.
 Let them also that hate him flee be-fore him.
 There shall go a fire before him;
 And burn up his enemies on ev'-ry side.
 Clouds and darkness are round a-bout him;
 Justice and judgment are the habita-tion of his throne.
 Behold, he cometh with clouds!
 And every eye shall see him and they also who pierc-ed him.
 And all kindreds of the earth shall wail because of him;
 Even so! A-a-men!
 But let the righteous be glad and rejoice be-fore God;
 Let them also be mer-ry and joy-ful.
 Looking for that blessed hope;
 And the glorious appearance of the great God, even our Saviour
 JE-E-SUS CHRIST.
 Save, Lord, and hear us!
 O King of heaven, when we call up-on thee.
 Glory be to the FATHER, and to the SON;
 And to the HO-LY GHOST,
 As it was in the beginning, is now and ever shall be;
 World with-out end A-men.

AN EVANGELICAL HYMN FOR CHRISTMAS,

Which may be chanted as the Cantate Domino.

TO day is born in the city of Da-vid,
 The Sayiour who is CHRIST the LORD.
 The word was made flesh and dwelt a-mong us;
 And we be-held his glo-ry;

The glory as of the only begotten of the FA-THER ;
 Full of *grace and truth*.
 God so loved *the world* ;
 That he gave his only *be-got-ten son* ;
 Not to condemn *the world* ;
 But that the world through him *might be sav-ed*,
 The son of man *is come* ;
 To seek and to save *that which was lost*.
 Blessed be God who hath begotten us again unto a live-ly hope.
 'I though Je-sus CHRIST our LORD.
 Glory be to the FATHER, &c.

ST. LUKE 1. v. 68.—*Blessed be the Lord God of Israel, for he hath visited, and redeemed his people.*

BLESS'D be Israel's faithful Lord !
 Behold fulfill'd his solemn word !
 He comes—he comes—the King of kings ;
 Redemption on his healing wings !
 He comes, salvation's mighty horn !
 Of David's race, divinely born !
 He comes by sacred bards foretold,
 From antient times, and years of old !
 He comes, from ev'ry foe to save,
 From sin, from satan and the grave !
 The PROMISE to our fathers made,
 So long desir'd, so long delay'd ;
 The COVENANT he deign'd to make,
 The very OATH th' Almighty spake,
 To Abram his peculiar friend—
 Now to their wish'd completion tend !
 He from each fear and foe sets free,
 Hath ransom'd us to liberty,
 And he will grant us to approve
 Our words—our works—with filial love.

DOXOLOGY.

Praise God from whom all blessings flow,
 Praise him all creatures here below ;
 Praise him above, angelic host,
 Praise Father, Son and Holy Ghost.

ON THE CELEBRATION OF CHRISTMAS DAY.

AS the season fast approacheth, when we are called upon by the Church to celebrate the nativity of our blessed Redeemer, it may not be improper to communicate to our readers some of those reasons which the learned Selden has offered to prove, that the twenty-fifth of December is the right day set apart for that purpose, and that it was so appropriated by the Apostles themselves.

“Some indeed, (and those not a few among the learned) have doubted the just time of the birth of our Saviour, which, while *they* doubt, they of the more occasion to others to question and impugn the celebration of it, it is now settled in the Church. But for myself here, as I was far from questioning the duty of it, so was I also from doubting of the right celebration of it, on the very day of December, whereon it is now kept. And to make my mind here, I shall now more largely declare the certainty of that

it is at this day observed, even from the eldest of the Christian times, and Apostolical tradition, received even from the practice of his Disciples."

Selden.*

This circumstance being well known to those conversant in Ecclesiastical history, should also be explained to such as are not, they having an equal right to be well informed in "all things relating to the common salvation," which is indeed the only way to avoid schism, and adhere to the truth, by following the Apostles' advice, of being able to give a reason of their hope.

Selden having been ranked among "those who doubted," occasioned his writing his *THE ANTHROPOS, or God made man, a tract proving the nativity of our Saviour to be on the 25th of December*, which is divided into seven sections: viz. 1. The authority of keeping this day. 2. More particular proofs of it. 3. It was so received from the Fathers. 4. Express testimonies from historians and general use. 5. The common reasons urged, erroneous. 6. Objections answered: and, 7. Opinions respecting it. And as the tract has now become too scarce to be commonly perused, an extract of some passages respecting this important matter of fact, may not be unacceptable. In p. 2. he disclaims the unjust imputation; "as if I had purposely called in question," says he, "the celebration of that sacred day, which is, as St. Chrysostom calls it, † *the main fort of all happiness, and the fountain and root of all the good that we enjoy*; and to call it in question, as if I supposed," he indignantly adds, "it were observed at the time without sufficient ground, and as if I were too inclining to the part of the *hot-brained and disturbing puritans, which impiously deny* the keeping of a day as an anniversary feast consecrated by the birth of our Saviour: from which my conscience was ever, and is *most clearly free*." At p. 7. he observes that St. Ambrose, St. Chrysostom; St. Austin and others, "have many sermons appropriated to the celebration of this day, and they frequently tell the people confidently, that the birth of our Saviour was on the 25th of DECEMBER, or the 8 kalends of January"—and "the birth of St. John on the 8 kalends of July, or 24th June."—"On our Saviour's birth day, the days begin to lengthen, and on St. John's, to shorten." P. 9. "The eastern Church received it from the western." P. 10. "St. Chrysostom says, ‡ being instructed from learned men of the western Church, it was then (another kai pro polon paradotheisa eton) of antient time, and delivered in the Church many years before;"—even of equal age with the more antient feast days which they had received;"—"well known from antient time."—St. Augustine also expressly says, § that the birth was upon this day, sic tradit Ecclesia which denotes great antiquity even in his time."—P. 11. And he expressly says, || "St. John Baptist's day was received by like tradition." And tracing backwards in the time of Constantine, and the first general council of Nice, held in 325, "this feast was kept on the 25th of December, AS NOW IT IS, and then from antienter time; against such as supposed it no older." P. 21. "Before the council of Nice, held in 325, this feast was established in the western Church by the general testimony of the Fathers." P. 25. "It rests firm, therefore, that whensoever it was first instituted for anniversary celebration, it was in such an age as had the supposition of the winter solstice, being on the 25th day of December, yet retained in the Church." P. 29. "The like is affirmed of the Apostolical Tradition of the uniform celebration of EASTER, by Ceolfrid, in his Epistle to Naitan, King of the Picts." P. 30. It follows, therefore, that even from the beginning, that is, FROM THE APOSTLES' TIMES, the same spring equinox was received in the Church, i. e. the 21st or 22d of March, as was afterward, and that it was thence established on the 21st by the council of Nice, and that by consequence, in those times, of the Apostles, the formerly received equinox was altered from the 25th to the 22d, or 21st, and also, (as of necessity it follows) the same winter solstice from the 25th of December, to near about the 21st or 22d of the

* Vide *THE ANTHROPOS, or God made man*, a tract proving the nativity of our Saviour to be on the 25th of December, by JOHN SELDEN, that eminently learned Antiquary, late of the Inner Temple, London, 1661.

† Tom. 7. Edit. Saviana. p. 375. log. ia.

‡ Sermon dict. item in hom. 34. tom. 2. edict. Basil. And in Sermon. 27 de nat. Jo. Baptist. eodem tom.

§ Enarrat in Psalm 132.

|| Sermon. de sanct. 4.

same month. *Whence also it is to be calculated, that this feast day was received as to be kept ON THE 25th DAY EVEN BEFORE THE APOSTLES' TIMES, AND THAT AMONG THE DISCIPLES OF OUR SAVIOUR, WHILE HE WAS YET ON EARTH; that is, while in common reputation the 25th day of December was taken for the winter solstice.*" P. 31. "It being commonly received out of the account and kalendar of the Gentiles, that the 25th day of December, was the solstice, and that ON THE SAME DAY our Saviour was born, it grew familiar it seems, and so was delivered down to those fathers, that the birth day was on the very winter solstice, which they so often inculcate." P. 33. "Many years before the council of Nice, i. e. under Dioscuresian, this feast was thus celebrated." P. 35. "Among St. Chrysostom's works in Latin, one Homily is, *de nativitate Domini* (Edit. Basil. tom. 2. hom. 39.) wherein he confidently, as elsewhere teaches, that this day of December is the just day of that birth, and for his authority brings no less than St. Peter's testimony; PETRUS, are the words, QUI HIC FUIT CUM JON. QUI HIC FUIT JAC. NOS IN OCCIDENTE DOCVIT,"—referring to what he had before noted in his oration on this subject, and where he says (Edit. Savil. tom. 5. p. 512.) such as defended this day, said it was (Palatia kai archaia, kai anōthen tois apo Thrakes mechri Gadeirōn oikousi kata telos kai opsisēnos,) very ancient and from old time known, and famous from Thrace to Cadiz, that is, the whole western Church. To these may be added Euodius whom Nicephorus calls the successor of the Apostles, and it is delivered (Suid. in verb. Nazariais & Christianois) that it was ordained by St. Peter himself in Antioch; that we may so distinguish him from the other Euodius Bp. of Uzalis, (Cujus nomina ascribuntur opera aliquot ad. fin. tom. 10. D. Aug. subjuncta edit. Lovaniensi) in St. Augustine's time: he in one Epist. touching the times of the passion of our Saviour, of St. Stephen's Martyrdom, of the death of the B. Virgin, and the like, says expressly of her (as the Latin is in Langui's Nicephorus Eccles. Hist. l. 2. c. 3.) *Peperit autem mundi ipsius lucem, annum agens quindecimum 25th die mensis Decembris.*" 25th DIE MENSIS DECEMBRIS" and p. 36. likewise in an old Greek author (the book being written about the time of Pope Honorius 1st) in the library of St. Marks in Florence, express testimony is *Apostolos memoria prodidisse Christum ex Virgine natum Bethlehem 25th Decembris*, as Albertus Widemonstadius of his own sight, witnesseth, and to these may be added Cedren, Orosius and some ancient MSS. *Fusti* cited by Cuspinian upon Cassiodore, and other authorities,"—strengthened also by St. Chrysostom, where he says (Tom. 5 edit. Savil. fol. 512.) expressly, that in public records kept at Rome in his age, the exact time of the description under Cyrenius, spoken of by St. Luke, (which could not but be a special character of the time of our Saviour's birth) was expressed; and then he goes on (ibid. p. 513.) *doubt not for we have received the day (para tōn akribōs tauta eidotōn,) from those who accurately know these things, and dwell at Rome, and that they (anōthen kai ek palaias paradoseōs autēn spitelountes nun autēs hemin tēn gnōsin,) i. e. having from ancient time and old tradition celebrated it, have now also sent us the knowledge of it.* This is likewise confirmed by an old barbarous translation of what was taken out of Africanus and Eusebius, and published in the noble Scaliger's *Thesaurus Temporum*, where the words are *Aug. et Sylicano Cuss Dominus noster Jesus Christus natus est sub Augusto 8 calendis Januarii: and then in ipsa die in qua natus est pastores viderunt stellam, chusc 28,* which should rather be 29, for so agrees the 25th of December, to that of the Egyptian choiac, which the author means. Prudentius also." P. 38. "And of later times the authorities are infinite." All these testimonies "enough manifest the ANTIQUITY and CERTAINTY of the ancient feast day, according as we now observe it, and that even from the age wherein it first brought forth the redemption of mankind. And to these we may add, the consent of Christian Churches ever since about those 400 years," and as St. Chrysostom expressly saith (kath hekaston etos spididōsi kai lamproteron ginetai,) every year it increased and grew more famous. P. 39. "And about 100 years after Chrysostom it was expressly ordained by the Emperor Justin, (if Nicephorus Calistus Hist. Eccles. l. 17. c. 28, deceive me not,) that in every pla in the Christian world it should be thus observed. And according to this the kalendars and books of divine service, not only of the western, are every where common, but of the eastern Churches also: in the m'

of the Greek Church in *December*, (τὸ αὐτὸ εἰκοστὴ πεμπτὴ ἡ κατὰ σάρκα γενεσις τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,) i. e. *on the 25th of the same month the feast of the incarnation of our LORD, AND GOD, AND SAVIOUR JESUS CHRIST.* And,

Parthenikḗ Mariḗ Theon eikadī geinato pemptḗ.

That is, *THE VIRGIN MARY BROUGHT FORTH OUR SAVIOUR ON THE 25th DAY.* Other vols. of their divine service shew this also." P. 40. "And for other Churches—not under the name of Greek, as those of *Antioch*, or *Syria*, of *Athiopia* and of *Elcopti*, or *Egypt*,—have we testimonies enough of them also, whence we may collect that *they agree with us, in this anniversary of celebration.*" P. 41. "And to conclude here, *what greater testimony can there be that it was received into the Church, EVEN FROM THE DISCIPLES AND APOSTLES OF OUR SAVIOUR*, than this, that it was so *antiently observed, and hath been ever since, so generally received through Christendom?*" And so "says St. Augustine—*quæ quidem toto terrarum orbe observantur, dantur intelligi vel ab ipsis Apostolis, vel a plenariis Conciliis quorum est in Ecclesiâ subherrima autoritas, commendata atque statuta retineri.*" Sicuti quod Domini Passio, et Resurrectio, et ascensio in cælum, et adventus de cælo Spiritus Sancti, &c.—All such things he supposes either delivered by the Apostles or ordained by General Councils: for Councils here, we have no testimony that *they* ordained it: therefore, it rests by this argument, that we derive it from the eldest tradition that may be in Christianity. But we end here," says Selden, "this enquiry, and resolve with that old Hymn of St. Ambrose, "Sic præsens testatur dies," &c. P. 42. "Neither do I find *ANY Christian Church* in the later ages, hath otherwise celebrated it, save only that of the Armenians, who retained an antient custom of confounding it with the *Epiphany*, and that to the time of *Manuel Comnenus*, which is about 440 years since, and perhaps yet do, making a *confusion of those feasts.*

Having thus extracted from the first four sections, whatever relates to the birth of Christ on the 25th of December, and thereby abundantly *PROVED* that to be the *only proper day for its celebration*, the remaining three sections, 5th, 6th, and 7th chiefly treat of the wrong calculations drawn from Luke—Zachary *not* being an high priest,—the *course* of the service being interrupted by Antiochus,—and *their years* being reckoned (as ours are in law) by the reigns of Kings. The *DAY* therefore being more certain than the *year*,"—(which however, appears to be easily calculated, if any other proof could be wanted amid such a blaze of evidence, BY COMPUTING THE YEARS BACKWARD FROM THE DEATH OF CHRIST,) "yet all amounts to this conclusion (p. 71.) that the *yearly celebration or memory continued even from the eldest Christian time hath taught us THE EXACT DAY OF THE MONTH, therefore we have reason enough still to resolve on it.*"

Being therefore thus certified of *THE DAY*, let us be careful to *observe* it aright, and not only the day, but the whole *season*. Let us remember that it is set apart by our Church as a time whereon to celebrate the birth of our most blessed Lord and Saviour Jesus Christ. Let us keep it as a time "holy unto the Lord," and attend to our duty in public and in private, in attending the service and sacrament of the Church, in prayer and thankfulness, "for the inestimable love of God, in the *REDEMPTION* of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory," thus vouchsafed unto us, in this accomplishment of all the prophecies "from the foundations of the world." In serious reflection upon the incarnation of our Lord, and this mystery "of *GOD* manifest in the flesh." In obeying his will, and "doing good unto all men," Let "the rich" be mindful to be "rich in good works." "That they be ready to give, and glad to distribute" to their poor neighbours. Let all "be merciful after their power," and "while they have time, do good unto all men." So shall the poor experience the effects of a lively faith, in their bodies as well as in their minds. And let *THEM* receive these good gifts with thankfulness from those whom God has made "their stewards," and *commanded* "to dispense liberally." Let them not abuse them, but "be sober and vigilant," and apply them to the benefit of themselves and their families, and not waste them "in rioting and drunkenness.

every evil work." The abundant charities distributed at this time will relieve the sick and needy, refresh the prisoner, and lessen every evil, either of "mind, body or estate." Thus will the season be observed aright, and all will partake of that general joy, which has so universally prevailed at the celebration of such an important event, from whence all our other blessings arise. Thus will the rich partake more cordially of the social converse in innocent mirth—as Christians! and the poor cease to repine at hardships which they create for themselves, frequently finding the means for *sin*, though they neglect those of honest industry.

The observance of *holy days* is of the utmost importance. Our Church hath arranged them, that, if duly attended, we cannot fail to be "thoroughly furnished," with that knowledge, which will assuredly "make us wise unto salvation." They are so dispersed throughout the year, that they contain the story of our Lord, his incarnation, birth, life, doctrine and miracles, death,urrection and ascension, with "the coming of the Holy Ghost," according to his divine promises: and also, the history of his Disciples,—in the respect-collects, epistles, gospels and lessons. By adding the collects to our prayers, and reading the epistles and gospels with the lessons in rotation, and which may easily be done, "if there is first a willing mind," we should find ourselves armed against *infidelity*, *depravity* and *schism*; ignorance would "not" abound, or the "love of" so "many wax cold." We should be "able to give reason of our hope," and "come off, more than conquerors." This can be done by all. But such as have opportunity can further improve it, by the use of *Nelson's* most excellent *Companion to the Feasts and Fasts of the Church*, and also by attending the public service, as they are bound.

Our CATTLE also should we let partake of the general joy, by greater indulgence in *rest* and *food*, for they partake largely in our general *scarcity*. They administer profusely to our *comfort*, our *pleasure*, our *support*, our *wealth*: and God has allowed us their *proper use* for these purposes. Gratitude to HIM for this, should teach us to exercise *mercy*, *cure* and *attention* to THEM. Even their services demand it for *themselves*. But when God has commanded it as a *DUTY*, who can disobey with *impunity*? He "regards the life of a beast,"*—"takes care for oxen"†—forbids an "unequal yoking"; and enjoins us to shew mercy, as Christ also did by his precept and example. Why then is not this duty more generally recommended, and from whence may we forcibly or properly than the pulpit?—as well as in the works of divines and others.‡ It highly criminales a Christian nation to connive at, and thereby *encourage barbarity towards animals*, who are generally much less brutal than those they serve, and with whom they should *exchange* situations—to produce conviction by—*experience*!

If then, we thus observe the holy season of CHRISTMAS, we shall celebrate it like those who really do "look for the coming of their Lord." We shall not neglect those SECTARIES who, by throwing off all regard to this (and every other like) sacred day, instituted on purpose to remind us whereon *all our hopes* depend, do disavow, as much as in them lies, all acknowledgment of their having any concern in this common right of Christians, or in those blessings which Christ hath vouchsafed to his obedient followers. We shall contemplate his life and death, so as "to follow his steps," which will secure our peace both *here* and *hereafter*. We shall *have* that *peace*, from "the Prince of Peace," which "the world can neither give nor take away," which "passeth all understanding," and will secure to us the favor of God while we remain on earth, and translate us when we die, into his presence, and "the blessed company of all faithful people," the "Church triumphant," in Heaven. THERE "we shall see, even as we are seen,"—"we shall know, even as we are known," and those virtuous unions and sympathies began, but interrupted *here*, shall blossom *there*, and bear fruit—for EVER! As therefore we now

* Prov. xii. 10. † 1 Cor. ix. 9. ‡ Deut. xxii. 10. Luke xiii. 15. c. xiv. 5.
See a most admirable and highly useful Tract, entitled, *Thoughts on the Abuse of Mercy and Sin of Cruelty*. Sold by Letterman and Co. Stationers' Court, London, price 1 1-2d. or 10s. 6d. per hundred. It is with infinite pleasure we hear that a Society is going to be instituted to prevent the abuse of animals, to be entitled THE ANIMALS FRIEND.

"praise thee O God," in the words of the Church, "because thou didst give Jesus Christ thine only Son to be born *as at this time* for us : who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary, his mother, and that without spot of sin, *to make us clean from all sin* : so would we further call upon thee, and say "Almighty God, who hast given us thy only begotten Son, to take our nature upon him, and *as at this time* be born of a pure Virgin : grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same spirit, ever one God, world without end, Amen."†—"Therefore with angels and archangels and with all the company of Heaven, we laud and magnify thy glorious name ; evermore praising thee, and saying, holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy glory ; glory to thee, O Lord most high, Amen."‡

* Proper preface for Christmas Day, in Office for H. Communion.

† Collect for Christmas day.

‡ The Trisagium, or Hymn of the Angels, in the Communion Office.

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Please to insert the following extract from Bishop Hick's Devotions, and oblige your friend and constant reader,

ORTHODOX

CHRISTMAS DAY.

To day, for us, our Lord was born ;—come, let us adore him.

O JOYFUL tidings, worthy of an angel's mouth ! Behold ; to us was born this day, a Saviour, who is Christ the Lord. *Allelujah.*

Wonderful signs, to seek the new-born King of heaven and earth :—*we shall find him wrapt in swaddling cloaths, and laid in a manger.* *Allelujah.*

O blessed harmony of the celestial choirs ! *Glory to God on high, on earth peace, good will towards men.* *Allelujah.*

ANTIPHON.

The Shepherds came to Bethlehem with speed, and found Mary and Joseph and the infant laid in a manger.

V.—*This is the day the Lord has made ; let us rejoice therein.* *Allelujah.*

R.—*This is the day in which the Lord was made ;—come let us rejoice.* *Allelujah.*—*Allelujah.*

LET US PRAY.

O GOD, who every year givest a fresh occasion to the devotions of thy Church, by the welcome festivity of our Saviour's birth ! Grant us, we beseech thee, with such devout affections to entertain this first humble rising of the Sun of Righteousness to us, as may better dispose and more powerfully engage us to follow him through the whole painful course of his life, which his giant, he rejoiced to run, enlightening the world with thy truth, and illuminating it with thy love, 'till in the end we arrive at his eternal rest, through the same our Lord Jesus Christ, thy Son ; who, with Thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

DIED.]—At Huntington, of a consumption, the 2d of instant, December, Mr. PAUL SHELTON, in the 27th year of his age.*

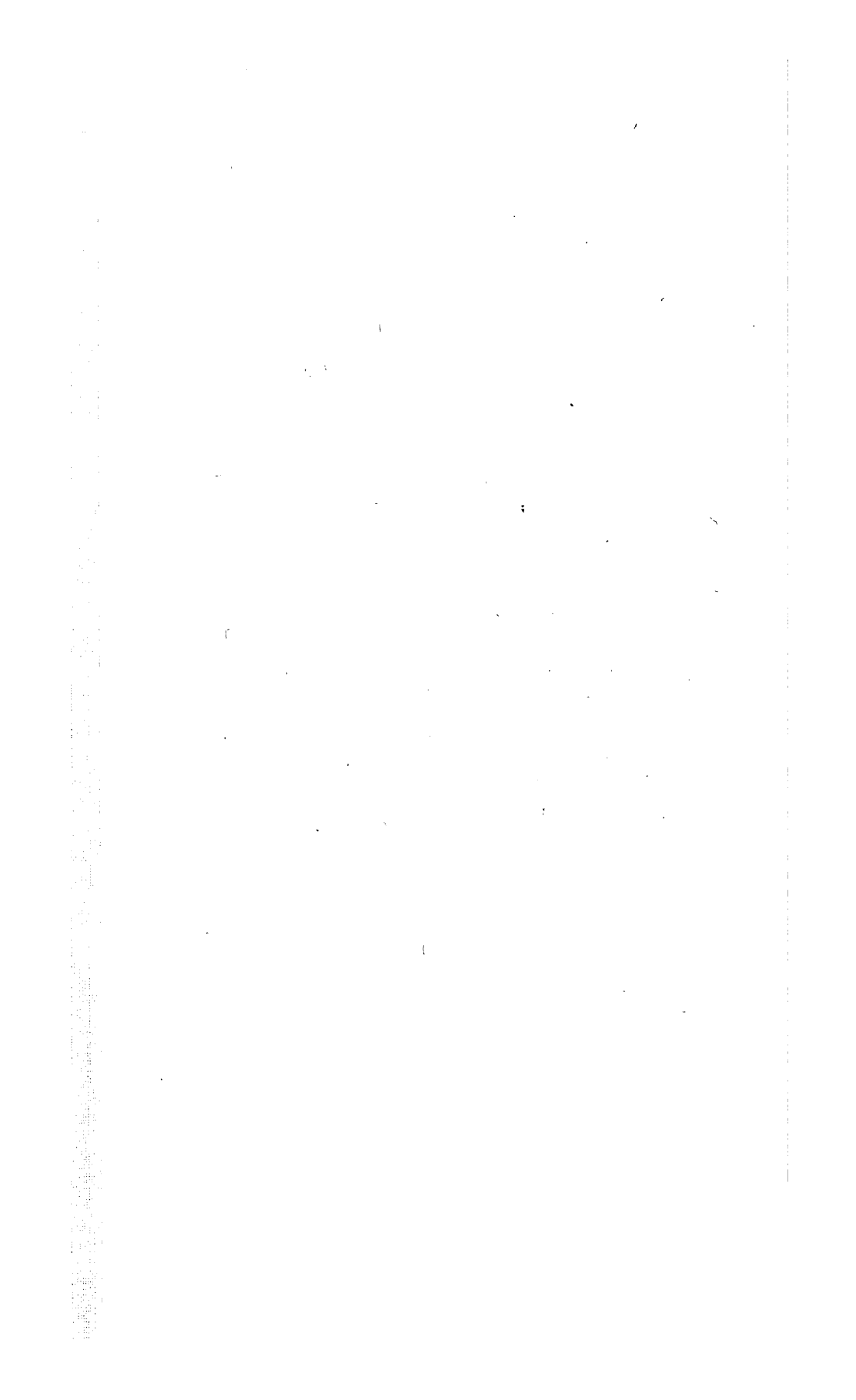
"Man wants but little, nor that little long,

"How soon must he resign that very dust,

"Which frugal nature lent him for an hour."

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